Marcelline

VOX MILITIS:

FORESHEWING WHAT PERILS ARE PROCVRED WHERE THE people of this, or any other kingdome liue without regard of Marshall discipline, especially when they stand and behold their friends in apparent danger, and almost subuerted by there enemies vniust persecution, and yet with hold their helping hand and assistance.

Diuided into two parts, the first manifesting for what causes Princes may enter into warre, and how necessary and vsuall it is, drawne from the actions of the Prince of Orange. The second discourseth of warre, souldiers, and the time when it is conuenient: *collected out of the heroicall examples of* Count MANSFIELD.

Where, as in a mirrour, meet to be perused by Kings, Princes, Nobles, Knights, Gentlemen, and men of all degrees throughout the whole kingdome, to behold with what consideration they should first enter into the warre, with what courage they should prosecute them, and how to deale with a common Enemy.

Printed at London by *B. A.* for THOMAS ARCHER, and are to bee sold at his shop in Popes head Alley, ouer against the signe of the Horse-shoe. 1625.

BRITISH MUSEUM

TO THE NOBLE FAVOVRER AND FOLLOWER OF ALL VERTVE AND LEARNING, THOMAS STYLE Captaine.

THrice worthy Sir, it is an ancient Maxime in Phyloſophy, approued of all, but proued in moſt men, that *Simile ſimili gaudet*, euery thing in the boſome of Dame Nature loues that moſt which hath the neereſt reſemblance to it, the affectionate father doth more truely tender and reſpect the child which heires him, either in phiſnomy or quality: the ſtone doth find reſt in the Center of the earth, becauſe like it, it is heauy and ponderous: *Venus* loued *Adonis*, cauſe like her ſelfe he was amorous and beautifull; and I doubt not but this my worke, ſince as the matter and ſubiect of it hath correſpondency with the mannners and obiect of your minde, which is wholly fixt on valiant enterpriſes, will be acceptably taken, and worthily reſpected at your hands. I beſeech you Sir therefore, that this worke whoſe pulſes (as I may ſo ſay) doe beate vpon the motion of your heart, which ſheweth the lawfulneſſe, nay more, the neceſſitie of warres, where, and whereas a man, muſt

either deale vnmanly with himselfe in sustaining too heauy or heinous iniurie, or else labour to oppose the fury of his enemies; which also is an Antidote for a souldiers reputation, against the calumny of slanderous tongues, serues as an alarum bell to cure this our nation of the Lethargie of security, who haue a long time slept and beene lullabyde in the lap of peace. Daigne therefore most Gracious Sir, to giue aid by your Patronage to these my labours which are like to encounter with many enemies, and with gratefull eares entertaine this *Vocem Militis*, so shall I euer liue to speake your prayses, to send my prayers to God for the increase of your Happinesse, and rest

Your most obsernant

GEORGE MARCELLINE.

VOX MILITIS:
OR,
An Enemy to Securitie.

REmembring how the anticke Poets faign'd,
The Gods did punish those which them disdaind:
How Wofull Troy in flaming fires did mourne,
Cause Paris did the suite of Inno scorne;
How faire Narcis into a flowre was turnd,
Cause he at Venus dainty darlings spurnd:
I deemd that angry Mars could doe no lesse,
Then his fell fury vpon those expresse;
Which doe all Marshall Discipline neglect,
And none of his braue Paramours respect,
Who let there Weapons hang secure and rust,
Surely it should not seeme in him vniust,
If he should make them heauy paines endure,
Which doe contemne his honour, line secure:
And so he doth as neighb'ring Kingdomes show,
Who by their peace nurst vp their ouerthrow:
The milke-white Swan that in Meander swimmes,
And in that Christall floud doth bath his limmes,
Did from the Crow receiue no mickell hate,
Who enuide at her happy faire estate,
And labourd by all meanes her beauty faire
To soyle, and so her whiteneese to empaire:
But all in vaine, whiles as the carefull Swan,
With watchfull eye obserud him, but whan
Shee did not watch, but when as silent sleepe,
Possession of the Swannes faire lights did keepe;
Then at that houre shee sate vpon her skirt,
And all her white array besmeard with dirt:

Oh let not then this our faire Swan-like Ile,
All feare of future harmes from it exile,
Promising peace, When an vnhappy fate,
Is eminent vnto her enuied state:
Neither let those, Whose faces blacke as hell,
In Whose blacke hearts, all blacke designes doe dwell;
Iniure her blest condition, neither Spaine
Hinder her peace, giue life vnto her paine;
I doubt not if shee wake, they cannot hurt her,
Yet if shee slumber, they may chance bedurt her,
Which to preuent, here is the Souldiers voyce
Awakes for feare her foes, should her deboyce:
And let her Neighbours harmes, her armes be made,
Let her sole blisse be on their ruine laide,
So ist not fit in our House should befeare,
When in our Neigbours fiery flames appeare,
Will not the Souldier fence his proper head,
When he his fellow seeth strucken dead;
Will not the Schollar to himselfe take heede,
When as the rod doth make the others bleede:
Consider then how these thy enemies,
Did forraigne lands in state secure surprize;
Let Antwerpes *fall like thunder in thy eares,*
Rouze thee from slumber, summon thee to feares,
Which Towne could nere haue liberty forsooke,
If that her foes had not her napping tooke:
So did the Greekes vnto the Towne of Troy,
Which being dead in sleepe and drinke, they did destroy,
And as for late times, the Palatinate
Through former ease, brought to vnhappy fate:
Heare but what France of haughty Spaine can speake,
And it will slumber from your soules eyes breake,
Examine any Land each place on earth,
Sayes danger from security hath birth;
It easie seemes to strike a standing Bucke,
When as a tripping Doe hath better lucke.

The ſtanding Poole with ſpeede doth putrifie,
When we no filth in running ſtreames diſcrie:
All which doth manifeſt no other,
Then that eaſe is of ſorrowes all the mother:
Whiles Sampſon *ſlept in his faire minions lap,*
He was ycatched in his ſtrumpets trap;
Whiles Holifernes *ſlept on downy bed,*
He loſt the ſought for conqueſt, and his head:
And tis a maxime that exceſſe of reſt,
Hath bad ſucceſſe, and ſild, vr neuers bleſt.
Mars *can t'indure* Bacchus *and* Venus *ſhould*
Haue all the honour from terreſtriall mould;
Tis meete he ſhould haue ſome, tis againſt right,
That in his worſhip man ſhould nere delight:
Then ſtay no longer from God Mars *his broyle,*
Learne to defend your ſelues, your foes to foyle:
You which ſo much adord the pipe and pot,
Aſcribe now worſhip to the pike and ſhot,
Make Mars *his Altars ſmoake, his Angels flie,*
Leaue luſt, and follow matchleſſe Chiualry,
That ſo you may immortalize your name,
And purchaſe to your ſelues eternall fame;
Blunt the edge of their fury, which doe ſpight
This our faire Albion, the Worlds delight:
There is no honour, like to that in which
One ſuffers death, to make his Countrey rich:
Then on my Lads, doe not lie ſlugging heere,
To ſmoake tobacco pipes, and ſucke the beere;
But rather arme, and for your Countrey ſtand,
Remember Honours harueſt is at hand.
In which you reape renowne, if vile diſgrace,
And cowardize produce not ſhame of face:
Then for your armes prepare with all the ſpeede,
To make Religions foes from heart to bleede,
Thinke how the praiſe of an heroicke ſprite,
With his Countries foes in field to fight.

For this your Worthies had their Temples crownd,
And were of all this Vniuerse renownd;
In that they labourd for their Countries good,
And all her forraigne Foes with force withstood:
Were, bee such now, here in a chimney corner,
One fellow quakes and shakes like Thomas Horner;
When once he heares the rumors of the warres,
He is a man of peace, and loues not iarres:
Yet want and pouerty doth haunt him so,
He knowes not where to flie, nor what to doe;
Another fellow seemeth to applaude,
Bellonas *comming, and her person laude:*
But if to follow her one should him trye,
Like Thraso *then heed in insidiis lie,*
As some in office other men doe presse
Vnto the warres, when they loue nothing lesse:
And a third sort perhaps the warres doe curse,
Because they doe suppose theyle charge his purse:
Another that can scarce endure a scratch,
Made with his Mistresse pin, when he doth catch
Her by some part forbidden, if he heares
That Mars *within this Hemysphere appeares,*
A palsie takes him, he sayes hees vndone,
He feares he shall be killed with a gun:
And he another fault in them doth see,
He feares his lodging too too hard will be.
But vp base minde, and learne to soare aloft,
Honour lies not vpon a bed thats soft,
Nor worthy knowledge, to the warre make hast,
And striue to get a name that ere may last.
Now least thou shouldst be dull, and loath to stirre,
Peruse this worke of mine here as a spurre,
To pricke thee forward, where as thou maist reade
The worth of warres, and how they all exceede,
Where thou mayst vnderstand a Souldier true,
His labours meede that honour is his due:

And that like Atlas *on his ſhoulders hee,*
Vpreares the Common-Wealth from dangers free.
The tyme when We theſe our armes vp ſhould take
The which obſerv'd the warres doth proſperous make.
And fourthly, this to thee doth ſhew the way,
By Which doth Marſhall diſcipline decay.
Then let theſe flowres which I with payne collected,
Not bee with ſcorneſull Eye of thee reiected.
The Toyle Was mine, the Pleaſure thine; the Paine
Mine owne, doe thou but daygne to reape the Gaine.
I like the Bee, the Hony home haue brought,
Vouchſafe thee but to taſt that I haue ſought:
Which if thou doeſt will ſo encourage then,
Thou ſhalt reape riper fruites from this my pen.

FINIS.

FINIS.

VOX MILITIS,

FORESHEWING WHAT PERILLES ARE PROCVRED WHERE *THE PEOPLE OF THIS OR* any other kingdome, liue without regard of *Marſhall Diſcipline: eſpecially, when they* ſtand and behold their Neighbours and *Friends in apparent daunger, & almoſt* deſtroyed by their enemies vniuſt *perſecution, and not to aſſiſt them.*

IT is free from all doubt or ſuſpicion that multitudes may coniecture me to haue ſuffered more then ſufficient trauaile in this enterpriſe: To wit, This deſcription of Warres & Martiall affaires, primarily in regard that they haue euer had the eſtimation of plagues and puniſhments, and to the Palats of ſome perſons apprehenſion are ſo diſtaſtfull, that it is the moſt pernicious, ſuperlatiue, and malignant of all miſchiefes, being aſwell accompted an affliction to the harmeleſſe as to the hurtfull, to the innocent as to the iniurious: for by it wholeſome lawes and ſalutiferous Precepts are violated, Humanity defaced, Iuſtice peruerted and ſuppreſſed, Pious places are prophaned, Horryd murthers committed, vndefiled Virgins defloured, chaſt modeſt Matrons defiled, ſpacious Kingdomes ſubuerted, great Cities ſubdued and ruinated. As *Numace* admired for the valour, *Corinth* famous for the magnificence, *Thebes* vnparalleld for the ſtate-

ſtatelineſſe of the building and edifices. delicate *Tyre* accompliſht, *Athens*, holy *Ieruſalem*, Contentious *Carthage*, *Antwerp*, and in this our moderne and miſerable age, *Prague* the *Palatinate*, and *Breda* now languiſhing in the like miſery, the which with diuers of her companyons by the meanes of warres haue bin ſacked and ſpoyled, robbed and ruinated, & oftentimes layd waſt and deſolate, and therefore it is but meerely a puniſhment inflicted by God, vpon ſome place for ſome notable ſinne and heauy affliction, being vſed of him as a corasiue to eate out the dead fleſh of ſecurity, the onely meanes to humble vs for our owne ſinnes, and to reduce vs from the following of our owne corruptions to the fauouring of Chriſtian religion.

A Secondary cauſe which induceth me to ſuſpect, that this my work is likely to be rackt with many a raſh cenſure, is this, *viz.* That as it is obuious in it ſelfe: ſo it is odious in reſpect of the inſtruments which are vſed in it, as the profeſſors and followers of it are in ſuch meane reſpect and eſtimation, as they are rather deemed fit for Ruffians, Royſters, and people of a vile abiect condition, rather then an exerciſe for honeſt holy men of conſcionable conuerſation: who neyther beare any zeale to Gods glory, nor any affection to theyr brothers good: in ſo much as it is *Cornelius Agrippas* aſſertion, that if you deſire to ſee a true Tyrant, a Prophaner, or a Murtherer, a Robber, a Rauiſher, a Deflourer, if you would haue all theſe ſeuerall conditions in one ſingular perſon, and if you deſire to include all this matter in one word, it is comprehended in this one name Souldier.

But to the end we may addreſſe our Treatie to our intended Subiect, *viz.* WARR, becauſe I know many be ſo ſcrupulous and tender conſciences, as they deeme them abſolutely vnlawfull. I held it not fruiteleſſe and of no ſmall import and conſequence to produce ſome proofe, aſwell out of Scripture as other wryters, to ſhew the lawfullneſſe and good approbation of Military proceedings euen by God himſelfe.

I could here produce whole cloudes of Teſtymonies out of Scripture for the confirmation of the treth of this poſition: to proue

proue that warres haue beene acceptable before the Maiesty of God, and sometimes of more preuailence then peace, as it appeareth more cleerely, then the Meridian light, in the second Chapter of the Booke of the *Iudges*, where the children of Israel were reproued, for concluding a peace with the Cananites, neither hath onely approbation by the Scriptures, but is also receiued as a lawfull proceeding by diuers other famous Authours, and that it is not onely conuenient, but necessary for Princes to make a breach of amity, that they might better make a confirmation of inuiolable friendship, that their loue might be like a limme which being broken and well set, becomes more strong and stable; and it is a Warre most worthily initiated, whereby the security and safety of the States effected, and on the contrary that peace is not well permitted, but most pernicious, which is the mother and causer of the peoples perill, and the Countries hazard: And that true mirror of eloquence, *Cicero*, telles vs; *Ad hunc finem bella suscipimus vt cum pace & sine iniuria viuimus*, To this end wee vndertake warres, that we may enioy peace without iniury: and in another place of the same Booke, writing to the same purpose; We must in matters of aduice not so denie warre, as to neglect our owne welfare: And one saith no lesse pithily then prettily, *Bellum bello susceptum bellum est*; Warres well vndertaken, are good and lawfull, for as we must be cautelous not vpon euery light occasion to vndertake it, so wee must not be cowards vpon iust cause to refuse it, for both of them are the extreames of fortitude, as well a rash attempt, as a base refusall: From hence *Demosthenes* that King of Orators, in a inuective Oration against King *Philip*, for his insatiable ambitious desire of gouernement, as he already had besieged the Olinthians, vpon the conquest of whom he had a free passage into Athens, which to preuent, *Demosthenes* exhorts them not onely to aide the Olinthians, but also to raise an Army to send into Macedonia, that so being wounded at home, hee might haue the lesse liberty to hurt abroad, alleaging that aide to their Neighbours is very requisite, since as their safety was founded vpon their good successe, for whosoeuer withdraweth his helping hand, when as his neighbours house

is on fire, may want assistance to quench his owne, according to that old and vsuall verse, *Iam mea res agitur paries cum proximus ardet*; It is my case: so when the next walles burned, either for the subuersion of any tyrant, which doth wrongfully vsurpe more by might then right any others dominions: in so much that in former times, it was held a thing conuenient in former times, that if any Prince did tyrannically abuse any of his Subiects, either with cruelty, murther, rape, rauine, or such like oppressions, wherein he might offer his subiects opprobrious iniurie, the which (in regard they cannot redresse themselues, for what subiect dares lift vp his hand against Gods Annointed, or to stand vp in Armes against his Soueraigne) it was requisite that the next adioyning Prince, who was a borderer vpon the confines of his Dominions, should assume armes against him, to chastise, correct, and reforme so great enormities, to the end that the name of a King might not seeme odious, and be hatefull vnto the people, as was *Nero, Heligabulus, Dionysius*, and too many others of that barbarous disposition and horrid cruelty.

From whence he purchased vnto himselfe such an immortall name, and neuer dying memory, as they did diefie him for vilefying such monsters, and exercising his prowesse vpon such tyrants.

But for the better satisfaction of those, whose precise consciences, will not allow any Warres or dissentions, to keepe any harmonicall consent either with goodnesse or godlinesse, giue but an attentiue and patient eare vnto the words of *Hieronymus Osorius*, as they be recorded and written in his Booke entituled *True Christian Nobility*.

Neither hath this allowance of Warres onely approbation from him, but is receiued as a lawfull practise by the common consent of the most, or at least the best part of Doctors; Diuine *Plato* extolleth this art of Armes, and commandeth that children should be instructed in it, so soone as they came to ability of bodie, or any aptitude to discharge the Offices of Souldiers, and it was *Cyrus* his opinion, that it was as necessary as agriculture

or

or husbrandy, neither is it denyed by *Auguſtine* and *Bernard* thoſe two famous Fathers.

The Romanes alſo who were of matchleſſe worth in marſhall affaires, being no leſſe to be admired for their carriage abroade, then for their counſell at home, appointed for their chiefe Commanders two Conſuls; the one to determine City affaires, the other to be occupied in marſhall diſcipline, being aſſured that they could neuer haue peace within their walles, except they had warres abroade; to omit the iudgement of *Hipodamus Mileſius*, a man ſo expert in all learning, who thought it conuenient for that City or Countrey which coueted quietneſſe, and ſought for ſafetie, to diuide their people into three parts, the one of which were to be appointed to be Artificers, the other for Husbandry, and the third ſort ſet apart to bee imployed in martiall exerciſes.

Indeede peace is a precious pearle, and is chiefly to be deſired, but oftentimes Warres muſt be performed, that peace may be maintained: euen like a ſhippe which being in her quiet Harbour, is conſtrained to looſe Anchor, and to ſeeke for ſafety in the vaſte and raging Sea: if a man cannot attaine his right without violence, hee may lawfully take vp Armes, and get it by force, for ſome men are like a nettle, the more kindly they vſe them, the worſe they will ſting them, the fairer they intreate them, the fouler they intertaine them.

Salomon likewiſe preſcribeth a time for peace, and a time for Warre, a day of mirth, and a day of mourning, and therefore to vſe time when occaſion ſerueth, is a maine point of principall wiſedome, and to aſſume Armes vpon due premeditation, not inconſiderately to enter into conflict and ſkirmiſh, for that ſauours of ſauage beaſtlineſſe, and not of ſage humanitie: but when time permitteth, and neceſſitie requireth, then on with your Armour, fight manfully, preferring an happie and honourable death, before a diſgraceſull and miſerable death.

There is a double kinde of Iniuſtice, the one in offering, the other in ſuffering Iniuſtice: the one is actiuely, the other paſſiuely vniuſt, wittingly to offend againſt a neighbour, is a ſinne againſt our brother, and wilfully to beare an iniury, is an offence againſt ones ſelfe, and therefore I will not be a foe to my Neighbour, in wronging of him, neither will I bee an enemy to my ſelfe, in permitting him to offend me, when I am of ability to defend my ſelfe: But me thinkes I heare ſome obiect againſt the former reſolution, ſaying, that Truth it ſelfe hath prohibited the rendring of euill for euill to any man, and hath inioyned, that if one hath receiued a blow of one eare, hee ought to turne the other: It is true that he hath ſaid, I beleeue that vengeance is the Lords, and hee will repay it, yet notwithſtanding a Chriſtian doth not goe about to reuenge it, as it is an iniury done to himſelfe, but as an offence committed againſt God, who hath forbidden all iniuſtice, and commanded to giue vnto *Cæſar* that which belongeth vnto *Cæſar*, and I truſt that no man will be ſo fooliſhly opinionated, that when he is oppreſſed by any Tyrant, ſhould willingly ſurrender into his hands his poſſeſſions, his Crowne, and Signiory, or that it ſhould not be a legall honeſt courſe, and not diſſentane either from reaſon or religion, for a Prince to defend and maintaine his right, or that it ſhould not bee lawfull for him to warre vpon him either for it, in the defence of true Religion, or the maintenance of their freedome and liberty, as the Athenians againſt King *Philip*.

And howſoeuer in this our Pilgrimage, fortitudes eſtimation is in the wayne, yet in ancient times proweſſe was of ſuch price and valour, of ſo great accompt, as no glory was counted ſo great, no renowne ſo honourable, as that which hath beene wonne in the field by the force of martiall proweſſe, and to make men more greedy of ſuch gain, and more thirſty of ſuch atchieuements, great meedes and rich rewards were conferred vpon ſuch as had deſerued worthily, and behaued themſelues brauely in the warres.

The noble *Caleb*, who by a conſtant courage and couragious conſtancy of minde, had reperſwaded the children of Iſrael, that had

had a determinate inclination to make a returne into the Land of Egypt, to continue still in their courage, their former manhood and vertue: and therefore the Lord promised to be his rewarder, who hauing a Daughter of incomparable matchlesse beauty, whose name *Achsat*, would espouse or giue her in marriage vpon none but hee that by his valour could take the City Cariath, which in the end was taken by *Othniel* his brothers sonne.

And did not *Dauid* receiue great riches with the Daughter of King *Saul*, for ouerthrowing *Goliah*? who also promised a great reward to those which would worke the destruction of the Iebusites: The Carthaginians rewarded the Souldiers with so many rings as they had beene in battels: The Scithians permitted none to drinke in a great cup of gold, that was carried about, except they had wrought the ouerthrow, or brought an Enemy to destruction.

The Romanes the more to accend mens mindes, and to set their breasts on fire with the desire of honour, and to pricke them on to prowesse, inuented stately triumphs, whereby his name might mount on the wings of Fame, which had deserued worthily, but on the contrary, such as had beene of cowardly carriage, or had any affinitie with our carpet Knights, were in a most shamefull manner disgraced.

The Macedonians did constitute a Law, that whosoeuer had not got the conquest of some one in fight or battaile, because hee had not striuen like a man for victory, he should be hanged like a dogge in a halter.

The Women of Cimbria beyond the valour of their Sex, slew all such that being so followed with feare, forsooke the Field, although they were of their neuer so neere alliance, and were conioyned neuer so vnto them in the bond of consanguinitie.

The Women of Sparta would goe into the Field, the battaile being ended, to see in what places their Husbands had receiued their wounds, the which if they found them to be before, (from whence they might coniecture hee had fought manfully) they

would with great ſolemnitie performe his; but if behind, they left him as being aſhamed of ſuch a coward, and would not afoord his carcaſſe ſo much as buriall.

Tierias a certain woman of *Lacedemonia*, hauing intelligence that her ſonne had receiued a fatall wound in the warres, and had ſhaken hands and taken his farewell of this world, replied, was it not neceſſary that my ſonne, going vnto the warres, ſhould be the death of others, then wherefore ſhould I lament if others haue beene the death of him, ſurely with leſſe ſorrow and more ſolace I remember him, ſuppoſing him no whit vnworthy of me or his predeceſſours in that he liued not in ſhame and idleneſſe, but died with honour: let cowardly hearts lament ſuch a loſſe, as for my part, I will intombe my ſonne and neuer weepe vpon his vrne.

Another woman of *Lacedemonia* bereaued her ſonne of his vitall breath, to whom her wombe had giuen life, becauſe he had baſely fled from the warres, in whoſe reproch this epitaph was written.

Here doth the daſtard knight Damâtion *lie,*
Who like a coward from the warres did flie:
And for that fact was by his mother ſlaine,
Becauſe he her and Spartan blood did ſtaine.

Solon that wiſe and worthy Phyloſopher, whom wee all admire, but ſcarce imitate for his wiſdome; being demaunded of *Cræſus* the King, of who in his conceit was moſt fortunate, replyed, *Tellus* an Athenian from whoſe loines was ſprung (in a countrey flowing with milke and honey, and abounding with all good commodities) a great many of children, both for the indowments of the minde, and beautie of the body, abſolutely

ly accompliſht, who defended his countrey manfully, liued with honour, died with glory.

Here then you may perceiue the great eſtimation that valour was in former times when as it was ſo worthily reputed the exerciſers of it ſo much encouraged, and the neglecters of it ſo much contemned, now what incommodity hath inſued vpon them, who haue placed there ſole and whole felicity in peace that they haue not onely deſpiſed warre, but haue vtterly refuſed to learne all Marſhall diſcipline, hereafter I will demonſtrate vnto you.

But ſtill me thinkes there remaines a ribble rabble of ſeeming religious people, whoſe queaſie conſciences ſtrayne at a Gnat, but ſwallow a Camell, whoſe warie minds ſtumble at a ſtraw, but leap ouer a block, which ſtill doe oppoſe and make aſſault againſt our poſition, in regard that murther ſpoyles, and ſundry other inconueniences are the effects of them: but it is not inough to reproue an opinion as erronious, except they proue it falſe, neither doth this there meere aſſertion ſufficient to infringe the verity of this poſition. Suppoſe Warre to be the mother of Murther, yet it is oftentimes ſuch as is by God allowed, nay more commaunded: Did not *Ioſuah*, fearing the day would haue impoſed too ſpeedy and preſent a period to his ſlaughter, commaund the Sunne to ſtay in *Gideon*, and the Moone in the *Aialon*, and the Lord did countenance his commaundement, for there ſuccecded an immediate Solſtyne, and the Moone continued not her courſe, nay oftentimes the too much fauouring of ours and Gods enemies, hath beene the onely meanes to roote vs out of Gods fauour: For what was the originall of *Sauls* deſtruction? but the not deſtroying of the *Amalekites*, neither doe I produce theſe examples, to proue warres alwayes neceſſary: but ſometimes lawfull, and I can not chooſe but admire the fooliſh frenſie of ſome fantaſtique Coxcombes, who doe ſo much miſconceiue of warres as they hold them directly diſpleaſing to God, becauſe murther

murther, and diuers other misdemeanors are committed in them.

But by these arguments they kill themselues with their owne weapons, and seeking to maintaine the prerogatiue of peace, doe quite euert it, for by that argument it is the most to bee euited enormity that can be imagined: for is it not the nurse of vices, the roote of ruine, the prop of pride, to be short, the mother of all mischiefe: for in the time of peace wee fixe our fancie onely vpon vncertaine riches, for the satisfying of which sacred hunger of gold, what offence will wee not perpetrate, what sinne will wee leaue vnacted, who will not become an Vsurer, or an Extortioner, nay, that which is something better, a hangman, or an Executioner, a parasite, nay, a paracide, to purchase them? And when they haue attained them, they are but the *irratamenta malorum*, the ingines of iniquitie, the instruments of vanitie, the stirrers vp of strife and contention, making the possessor of them proude, presumptuous, vain-glorious, and like leauen sowring the whole lumpe. This *Augustine* perceiuing, writeth in a Booke of his entituled *De Ciuitate Dei*, The City of Carthage was more hurtfull to the Citie of Rome after her destruction, then in the time of the warres which the Romanes had with her, for whilest they had enemies in Affricke, they knew not what vices meant at Rome.

Yet is it not my drift to preferre Warres before Peace, but to intimate, that as Peace is the great blessing of God, so Warres vndertaken vpon due consideration, doe nothing offend him: and although in the time of peace there is plentie of vice, yet notwithstanding it is not absolutely to be condemned, so though in the Warres there be many outrages committed, yet it is not wholly therefore to be neglected: the Sunne shining vpon some pleasant Garden, makes the flowres haue a more fragrant and delightfull smell, but displaying his most radiant beames vpon a dunghill, maketh the stinke greater, and the sent more noysome: The sicke mans stomacke turneth all his meate into bad humors, Peace may be prosperous, and Warre lawfull, yet both of them may be abused.

Moreouer,

Moreouer, if I ſhould ſpeake of the particular commodities that ſeuerall countries haue reaped by warres, I could be infinite, and to the intent I may not range farre abrode for example, let thy conſideration make but a ſtep into our neighbouring nations, and let vs looke into the Low Countries, there you ſhall ſee the Prince of *Orange*, that treaſury of all vertue and goodneſſe, though with meane forces, withſtanding a mighty nation, that his libertie might not be infringed, or his country iniured; neither hath he maintained his owne caſe only valiantly, but hath afforded his neighbouring friends aide and aſſiſtance. Let Spaine ſpeake how often ſhe hath receiued a repulſe, and *à non viſitauit* from him? how often in vaine ſhee hath attempted his ouerthrow, but he like a well built fort hath valiantly withſtood all their aſſaults? and though he hath happily beene moued, yet could not be remoued by their attempts: whereby as all men ſufficiently vnderſtand, hee is now growne potent and powerfull, rich and renowned: whereas on the contrary, if Aſſe-like he would haue borne the king of Spaines heauy burthen, ſubmitted to the yoke of his obedience, he had loſt his libertie, neuer attained the honor with which his name is now crowned, for he remaineth as a mirrour and terrour to all nations, for as his Excellency did iuſtly, and with due conſideration vndertake, ſo hee hath nobly and with true valour maintained his quarrell againſt the King of Spaine. Surely an act well beſeeming ſo worthy and noble a Prince, who as hee ſhould not be like a raw wound ouer-apprehenſiue of iniuries, ſo he ſhould be vnlike dead fleſh, not too ſenſleſſe of wrongs done vnto: the one ſhewes folly the other feare. Neither would it ill beſeeme any Potentate to treade in the ſteps of ſo excellent a Prince, and not ſo much to reſpect peace as to neglect a iuſt occaſion of warre, for doth it ſtand with reaſon or religion that a Prince hauing ſufficient power to make reſiſtance to an open enemy, ſhould expoſe his open breſt to his threatning ſword, nay when he ſees he hath already cut off ſome of his lims to truſt him with his whole body. Hath he any great good meaning to the tree that hackes and hewes downe the

branches: doth he beare any good affection to the father that striueth to iniure the child? or doth not he that oppresseth the child, expresse his hatred to the father? can one which loathes the effect loue the cause? will not hee which cannot tollerate the heate, labour to quench the fire? yes surely, and it was formerly lawfull for Kings to seeke to depose a Tyrant though he had no interest in those which were iniured. Then how much more forcible a motiue hath hee if his posteritie bee abused, and he be wounded in his owne bowels: Surely his sword ought not to rest in his sheath when he hath such iust cause to draw it, but his angry canons to thunder in the eares of his enemies, and tell them they haue iniured him. And is not this the cause of our Soueraigne, if euer Prince had iust cause of warre, it is he, for they haue exiled out of his inheritance the *Palsgraue*, a Prince so hopefull; they haue layd waste his countrey which was the Paradise of the world, a land so fruitfull, they doe vniustly vsurpe his Diadem, they haue falsely promised the restoring of it, when as the pulses of their promises did not beat according to the motion of their hearts. Certes it did not beseeme Princely pietie in them to offer, neither doth it consent with kingly courage in him to suffer, that me thinkes this voyce of the Souldier is but as an echo to the voyce of heauen, which sayes the cause is iust, and counselleth all Christan Protestant Princes ioyntly to assume armes to driue this Boare out of the Vineyard, and to re-seate this royall Prince in his Throne and dignitie.

Heare oh you braue English Spirits which once were admired, I had almost sayd adored for your valour when you had imployment; how can you any longer desist from the pursuit of honour in so iust a cause? doe you not long to fight for the safetie of a limme, nay the halfe part of your Soueraigne. But why should I vse these needlesse perswasions, or spurre a free horse, I dare say you are easily intreated, nay hardly perswaded from it, and you are as restlesse being staued from the combat, as the Stone violently detained from the Center.

Neue

Neuer was Beare robbed of her whelpes more angrie of reuenge then you of this enterprise; it may be indeed there bee some Spanish English (as they terme them) who are neither true to God, their King, or countrey, which haue not the least drop of loyall blood lodged in their hearts, that would be somewhat vnwilling to act a part in this matter: perhaps likewise there be others who be guilty of so little valour, that they had rather liue like drones in this hiue of our commonwealth, and be loitring lubbers at home, then any waies to offer there seruice for their Soueraignes welfare, or spend a dram, nay a drop of blood in the defence of the truth, who are very well content to enioy the warmth they haue vnder the wings of their Soueraigne, but will not do any seruice in the requital of this benefit being not much vnlike to vngratefull curs which will fawne vpon their master so long as he feeds them, but when hee hath any futther imployments for them, they bid him adue, and hasten to their kennels: So these men, or rather beasts indeeed, that are borne, bred, fostered, fed, in their countrey, and yet can suffer an indignitie done to their Prince, and when their countrey standeth in need of their aid or assistance, to slip their coller & come to combat in the defence of it as willingly as Bears to the stake: that argueth an vngratefull mind, free from all vertue as well as vallour, and indeed are no more worthy to enioy the commodities and benefits of their countrey then a Swine deserues a pearle.

But as *Plutarque* maketh mention of an Iland in Greece called *Cobde*, in which there was a linage descended from that noble valiant captaiue called *Agis* the good, amongst which *Agitas* this law especially was most strictly obserued, that none durst presume to stile himselfe naturally borne in the Ile, vnlesse he had performed some memorable valiant act: or at the least, shewed himselfe forward and willing in the defence of his King and Countrie, and I dare truely say, though he dare style himselfe one of the Countrie naturally borne, yet he is not so, for a true English man hath a heart more full of Celestiall fire, and a bosome better furnisht with noble thoughts, then to be a

Porter of iniuries done to his Soueraigne, or any of those which belong vnto him: And I do speake, *ex animo*, there neuer went a hungry man with a greater or better appetyte to a feast, then they would to this fray. They know the Prince so worthy, the cause so iust, the successe so certaine: I doubt not, but it hath bin so sufficiently proued, that warres are lawfull, that a blind man may apparantly see it: but still there are some, who though they can not disallow of the action, yet they seeme to dislike of the Agents, and perhaps they will say, a Soldiour can not be an honest man, because in warres they be ministers of so much mischiefe: this is their reason. But in this place I will but reason of souldiours, as I haue already done of warres: that is, but to shew what maner of people souldiours haue beene: As for such as doe but vsurpe the name of souldiours, I leaue them tyll another occasion.

Genesis.14. We finde in the 14 Chapter of the booke of Genesis, that *Abraham* was a captaine and leader of men, vnto whom *Melchizedech* the King of *Salem* brought foorth bread and wyne; albeit he were a Priest of the most high God. And S. *Paule* in his Epistle to the Hebrues the 6. Chapter, speaking of our Sauiour Christ, saith, *That he was made a high Priest for euer after the order of Melchizedech*: and all the Diuines & ancient Doctors by generall consent do agree, that the first true figure of Christ, was here offered to souldiers, that were returned from the slaughter and spoyle of their enemies.

A speciall cause wherein souldiers may worthily triumph, & a choake peare sufficient, to stop their mouthes, that would so absolutely condemne them.

Exod.18.21. Deut.1.13.15. *Moses*, though he were otherwise a Prophet, yet he was likewise a captaine, to whom *Iethro* his father in law, by the motion of Gods spirit, gaue counsell to prouide such to be iudges ouer the rest, which should be found to bee men of courage, to feare God, to be louers of trueth, and hating couetousnesse, &c. and that of them he should make some *Millenaries* to rule ouer thousands; and that he should create others *Centeniers*, to rule ouer hundreds: other *Cinquantiniers* to beare authority ouer fifties:

ties: and *Diſniers* to commaund our tennes.

Ioſua, at whoſe commandement the ſonne was obedient, was a ſouldier and a leader of an armie. Iudges.7.

When the whole hoſt of the children of Iſrael was vtterly diſmaide for the multitude of their enemies, whoſe number was like the ſandes of the ſea, the Lord commanded *Gedeon* to make his choyſe of ſuch to ſerue for ſouldiers to encounter them, as were moſt faythfull, that doubted not of his promiſes made vnto them, which were in number but 300. and were choſen by lapping of water.

Who euer ſtood more in the good grace and fauour of God, then that noble King and captaine *Dauid*, whom the Lord termed to be a man after his owne hartes deſire?

What ſhould I here ſpeake of *Iephthath*, of *Iehu*, of *Iudas Macchabæus*, and of many other, which were notable ſouldiers? ſhall they be condemned to be wicked and euill, becauſe they were warriours? or ſhall we thinke of them, that in that vocation they offended God?

When the ſouldiers demaunded of *Iohn Baptiſt*, what they ought to doe, he willed them to hurt no man wrongfully, but to liue by their wages: he ſayd not vnto them, Forſake your vyle profeſſion, you can not be the children of God, to follow any ſuch manner of exercyſe: the which queſtionleſſe he would haue done, if he had ſo thought. Lukt.3.

And when the Captaine, who had ſent vnto Ieſus for the healing of his ſeruant that lay ſick, as Ieſus was going towards his houſe: (*Nay Lord* quoth the Captaine) *I am not worthy that thou ſhouldeſt enter into my roofe, doe but ſpeake the word oaely, and my ſeruant ſhall be ſafe: for I alſo am a man ſet vnder power, and haue vnder me ſouldiers: and I ſay vnto one goe, and he goeth: and to another come, and he commeth: and to my ſeruant doe this, and he doth it.* Ieſus maruelling at his words, turning him about to thoſe that followed, ſayd: *I haue not found ſo great faith, no not in Iſrael.* Luke.7.

And what godlyer commendation may be giuen to any man then we finde in the 10. Chapter of the Actes of the Apoſtles, Actes.10.

where it is written as followeth.

There was a certaine man in Cæsarea, whose name was Cornelius, a captaine of the souldiers of Italy, a deuout man, and one that feared God with all his houshold, &c. To this *Cornelius* the Angell of the Lord appeared, and willed him to send into *Ioppa*, and to inquire for one *Simon Peter*, who should instruct him and baptise him in the name of Iesus, and when the Angell was departed, thus sayth the text: *He called to him two of his houshold seruants, and a deuout souldier, that wayted on him, & told them all the matter, and sent them to Ioppa, &c.* This may seeme sufficient to proue, that not onely Captaynes, but also priuate souldiers, haue beene found to be both zealous and feruent in the loue and feare of God, and that he hath likewyse accepted them into his speciall grace and fauour.

But what should I stand here to manifest the vertues, wherewith a number of noble captaines haue beene most plenteously indued: as the bountie and liberality of *Alexander*, the continencie of *Scipio*; the iustice and equity of *Iulius Cæsar*, the patience and humility of *Agathocles*, the mercy and pitie of *Agesilaus*, the faith and fidelity of *Regulus* to his very enemies. Here might (I say) euen of this onely matter a huge volume be written, onely of the vertuous dispositions of noble souldiers: in so much that this oath, *By the faith of a Souldier*, hath beene so inuiolably kept, that a souldier hath beene better to haue beene credited by that oath, then some merchants now by their obligations.

But here if any will coniecture, that in tyme past souldiers haue so exceeded in vertues, that at the time present they haue none at all left for them to boast on: although in *England* our multitude be not many, yet amongst those few there bee both honourable and worshipfull, whose magnanimity in the tyme of warres hath made them famous in forreine countries, and whose noblenes and vertues now in the time of peace, do shine coequall with the best.

But here peraduenture some curious caueller will replie, that these may be better called sage and wyse counsellers, then

bloodie

bloodie or cruell Captaines : and rather may bee termed ſober, and diſcreet Iuſtices, then raſh and harbrayned ſouldiers : and thus by denying them to be ſouldiers, will thinke I am neuer the neerer my proofe. But here if there were no other ſhift, or that the matter were ſo needefull to bee reaſoned on : it were very eaſie to proue, that the beſt and nobleſt ſouldiers bee euer found to be the wyſeſt and meeteſt Counſellers : and for that cauſe the Poets haue fayned *Minerua* to be armed, ſignifying that Captaines and ſouldiers ſhould bee (as it is reported of *Iugerth*) not onely wyſe in counſelling, but couragious in conquering: as politick in keeping, as valiant in getting.

And *Tullie* in his firſt booke of *Offices* ſpeaketh of a double commodity that theſe men do yeeld to their countrie, who armed, do make warres: & roabed, do gouerne the cõmon wealth. Tull. de offi. lib. 1.

What though there be ſome that in the tyme of ſeruice, will intrude themſelues, and become ſouldiers, of purpoſe rather to ſpoyle, robbe, and filch, then to do any good ſeruice, ſhall the honeſt Souldier therefore be condemned? ſo euery profeſſion, how neceſſary ſo euer it ſeeme, would be miſliked, and men of euery faculty would be deſpiſed.

As firſt for example, the Merchants, whoſe trade, as *Plinie* ſayth, was inuented for the neceſſity of mans life, tranſporting from one region to another, that which lacketh in the one and aboundeth in the other : yet there bee many that vnder this cloake and good pretence, continually do practiſe, to tranſport out of their owne natiue countries, ſuch commodities as may not well be ſpared: whereby many times great ſcarcity and dearth doth happen, wherein the people are pitiouſly oppreſſed.

In *England* once a yeare we finde the extremity, either for want of corn, leather, hides, tallow, butter, cheeſe, bacon, beefe, beere, and many other ſuch like, which by his Maieſtie are prohibited: but no reſtraint may ſerue againſt thoſe theeues, vnnaturall robbers and ſpoylers of theis owne countrie.

And yet theſe are commonly the greateſt find-faults that will

inuey

inuey againſt ſouldiers, whoſe ſpoyles are much more tollerable, becauſe they ſpoyle but their enemies: theſe rob and ſpoile their friends, and make wracke of their owne countries, by conueying away their commodities, and by returning of incommodities, vaine trifles, which are not neceſſary for humane life, but onely to maintaine women and children in pride, pompe and vaineglory, ſuch things as do procure delights, wanneſſe and delicacie: the very vanities and vices of euery nation by theſe men are bronght home. And then what periurie, what fraude, what deceit, by themſelues, their brokers, and retailers is vſed to vtter them, my wits be too weake, nor I thinke there is no other that is able to expreſſe, vnleſſe it bee a Merchant himſelfe that hath vſed the trade.

Furthermore, vnder this trade and trafficke, they haue conference with ſtrange Princes, and vtter vnto them the ſecrets of countries, lend them mony, and in the end will not ſticke to betray their owne countrie and commonwealth.

There is another kinde of Merchants, that decke their ſhops with other mens goods, borrowing here of one, and there of another: and when they haue gotten into their hands ſome great maſſe or value, then they become bankrupts, and liue in a corner with other mens goods.

Thus you may ſee, that although this trade or trafficke of merchandize is very beneficiall to euery ſtate and commonwealth, and that there haue beene many wiſe and notable men thet haue vſed it, as *Thaluſt*, *Solon*, *Hippocrates*, and others, yet it is by ſome abuſed: but ſhall wee therefore condemne the trade, or other good and honeſt merchants that vſe it? not ſo, for the exerciſe of it may not be forborne, and the honeſt trading Merchant is to be had in reuerence and eſtimation.

In like manner amongſt the Lawyers, are there not found many that creepe into the Innes of Court, that ſeeke by law to ouerthrow law, ſuch as be termed by the name of *Peti foggers*, brethels, that practiſe nothing but to breede diſſentions, ſtrifes ſuits, quarrels, and debates betweene neighbour and neighbor brother and brother, yea ſomtimes between the father and the ſonne? First,

First they animate them to commence actions, perſwading them that their quarrels be iuſt, and will very well ſtand with law: but when they haue once gotten them in, then they feed them with delayes, procraſtinating their ſuits from day to day, from terme to terme, yea from yeere to yeere: in the end, when the matter is like to fall out againſt them, then they blame their clients, that in the beginning they did not throughly inſtruct them.

Theſe be people that of all other are moſt to be deteſted: for in the time of peace, theſe procure continuall warres, and ciuill diſſentions, not amongſt enemie, but amongſt friends, not amongſt forraine foes, but amongſt their naturall country men, reioycing when any bral or brabble doth fall out amongſt their neighbours.

And yet they would be accounted the authours of peace, & will not let to exclaime againſt the ſouldiour, and condemne him, becauſe they doe thinke him to be like vnto themſelues, that is, to be deſirous of warres and troubles.

There is no Parliament or conuocation that is called, but if there be any good motion had in queſtion, for the quietneſſe or quicke diſpatch of matters in controuerſie, but that lawyers be the only lets that it ſhall not come forth: becauſe that if it were not for delaies and ſhifts, the one halfe, nay not a quarter of them might be able to thriue by their occupation, there are ſuch a ſhamefull company.

Yea, many times there are found great corruptions euen amongſt the Iudges themſelues: that for feare to offend a Prince or ſome Noble man, will not ſticke with Pilate to condemne Chriſt. Sometime with Gold and Siluer or other gifts, they be ſo corrupted, that they regard more the preſents that are giuen them, then either iuſtice or equitie: they are diligent in rich mens cauſes, put the poore they deferre: the complaint of the widow or fatherleſſe cannot be heard amongſt them.

But ſhall we therefore reproue the law. which is the onely prop and ſtay to euery commonwealth, without the which we could not liue in any good order, otherwiſe then as brute beaſts neither could thoſe that be good and harmleſſe, enioy either

goods or poſſeſſions from cruell Tirants and oppreſſours? neither were any one man aſſured of his life or liuing, were there not law to puniſh murtherers, and to maintaine right: or ſhall the abuſes of ſome, condemne all honeſt and true dealing lawyers, who in their profeſſion of all men are worthy to be honored? As there is no reaſon in the one, ſo they be too much to blame, that for the lewdneſſe of ſome loſſes, that doe but vſurp the name names of ſouldiers, will therefore ſo abſolutely condemne all ſouldiers, thinking there can be no good, becauſe ſome are ill. But what profeſſion may there be, wherein wicked men will not ſeeke to cloke and couer themſelues? Be there not that enter euen into the Miniſtery of the holy ſacraments, prowd prelates, blinde guides, and lazie lubbers: ſome that during the ſpace of twentie yeeres, haue receiued the fruits of benefices, that haue not three times viſited their flocke, but commits them to Sir *Iohn* lacke latine and his fellow, poore ignorant Chaplaines: ſuch as they hire beſt cheape: while they themſelues liue in pleaſure, pompe and pride: not like S. *Peter* nor S. *Iohn*, that had not one peny to giue to the poore lame man, that ſat begging at the temple gate: and yet they would be called their ſucceſſors? Theſe be they of whom the Prophet *Ezechiel* ſo exclaimeth, ſaying, They ſerue for nothing, but to ſerue themſelues, and in ſteed of feeding their flocke, they take the fleece, draw the milke, kill the fatteſt, eate the fleſh, breake the bones: they are dumbe dogges, that know nothing, they dare not barke, but are very curious to haue horſekeepers for their Palfries, Falkoners for their Hawkes, Cookes for their Panches, but the poore ſheepe periſh through their default. I know likewiſe that there be a number of a learned Paſtors, godly miniſters, diligent Preachers, and faithfull followers: they which (God defend) ſhould beare the abuſes of the others. Then if the holy temple of God, cannot be cleanſed from ſuch Miniſters of miſchiefes: they be ſomething too nice, that would haue ſouldiers to be all Saints, and much more to blame that would make them all diuels: becauſe ſome doe amiſſe. And here withall I muſt thinke them to be very partiall, that with ſuch blunts, termes will intitle

ſouldiers

Souldiers in the time of Warre: and in the time of peace, can so cleanly cloake the very same Actors, with names and titles of credite and estimation. For in the time of Warres, he that is found to be bloudily minded, killing without compassion all that lighteth in his wrath, they terme him by the name of a Tyrant and a murtherer, where in the time of peace, they sometime shadow him vnder the title of my Lord Iudge, but many times by the name of Master Iustice of Peace and Quorum. In the time of Warre, whom they terme a seditious mutiner, a peruerter of good Lawes, a maintainer of vngodly quarrels: In the time of Peace they call him Master Sergiant of the Quoife, a wise Councellor in the Law, or an honest viligent Atturney. In the time of Warre, whom they terme a thiefe, a robber, a spoiler: In the time of peace they call him an honest trading Merchant. In the time of Warrre whom they call a violator of Women, a rauisher, and deflowrer: In the time of peace they call him a friendly and louing gentleman: yea, and some fooliſh ſoother, that will speake they know not what, will say he is a right Courtier, and a Courtlike gentleman. In the time of Warre, he that can tell a filed tale, and that can creepe into mens bosomes to serue his owne turne, they call him a Parasite, a flatterer, and a dissembler: In the time of peace they call him an excellent learned man, and a verie good Preacher.

Such partialitie (I say) is amongst them, that no faults are espied, but such as be committed amongst Souldiers: Neither doe I here goe about to excuse all Souldiers, as though there were none ill: but those that be, are commonly found in these new leuied bands, & not amongst old souldiers, as hereafter I wil shew.

But here (peraduenture) some will thinke, that although many of them may be excused from a number of vices, wherewith they haue beene charged: yet that they of force must be all murtherers, may not be denied: for they goe into the Field as well weaponed to kill, as armed to defend. This obiection I haue many times heard, but those people are in too scrupulous an opinion, considering how many examples wee may finde in the holy Bible: where God hath

not beene offended, with those that haue killed their enemies: but that is sometimes lawfull in the presence of God to shake off the yoke of bondage by the death of Tirants, as *Iudith* by *Holofernes*, and many other like. But as iustice without temperance is reputed iniurie: so magnanimitie without mercie is accounted Tiranny: and as it cannot be counted a noble victorie which bringeth not with it some clemencie, so to vse pittie out of time and season is as great folly, as to vse mercy in any conflict till victorie attained.

And sometimes policie excludeth pittie, as the Greeks, who after the destruction of *Troy*, slew *Astinax* the son of *Hector*, to the end that there might remaine no occasion of quarrell, fearing if he had liued, he would haue sought some reuenge.

Indeed they may say souldiers are most mercilesse, but there are sundry most miserable. First, in the time of warres, they spare not in their countries behalfe, to forsake their wife, children, father, mother, brother, sister, to leaue their friends, and onely betake them against their enemies, contented to yeeld themselues to continuall watch, ward, fasting, hunger, thirst, cold, heate, trauell, toyle, ouer hils, woods, deserts, wading through riuers, where many sometimes lose their liues by the way, lying in the field in raine, wind, frost and snow, aduenturing against the enemy, the lacke of limmes, the losse of life, making their bodies a fence and bulwarke against the shot of the canon.

But the warres being once finished, and that there is no need of them, how be they rewarded, how be they cherished, what account is there made of them, what other thing gaine they then slander, misreport, false impositions, hatred and despight.

How small is the number that bee in England of sufficient men, such I meane as be able in deed, in the time of seruice, to stand their countrie in stead, to any purpose, and yet how many of this small number haue euer beene brought to credit, or beene any thing preferred, for the seruice they haue done?

And O England, would to God so many presidents of others mishaps might make thee take heed, & call thy selfe to remembrance

braunce: consider thy enemies be not so secret, but they be as malicious, and haue staide all this whyle neither for want of quarrell, neither for want of will, if they themselues were once at quiet: nor flatter not thy selfe because thou hast enioyed a peaceable time, that it shall still indure, but remember the longer it hath beene calme, the sooner the storme is looked for, and the greater the rage when it falleth.

If thou doest well looke into thy selfe, and ponder thine owne case, thou shalt finde, that if any sodaine alarum should happen, thy greatest want shalbe onely of those men that now thou holdest in so small estimation, and doest esteeme of so litle accompt.

If thou thinkest thy great numbers of vntrayned men, are sufficient to defend thee, doe but remember what happened to *Antwerp*, where they wanted neither men, nor any other prouision for the warres. But they wanted souldiours to direct them, and men of vnderstanding to encourage them: For the want of knowledge breedeth the want of courage, as *Salomon* sayth, *A wyse man is euer strong: yea a man of vnderstanding increaseth with strength: for with wisedome must warre be taken in hand, and where there are many that can giue counsell, there is the victorie, &c.* Prou. 14.

And *Xerxes*, who with a great armie, was put to the worst but with 300 *Lacedemonians*, confessed that he forced not so much for the multitude, as for their knowledge and experience. I could here rehearse many other examples of like effect, but I leaue them till other occasion, & will conclude with what care and prouision sundrie noble Princes haue prouided for their souldiours, not onely in the time of warre when they haue had need of them: but aswell in the time of peace for their seruice already done, that they should not want, according to the minde of *Alexander Seuerus*, who sayth, *The souldiour is worthy his keeping in the time of peace, that hath honestly serued his countrie in the time of warre, although for age he can not trauell, yet his counsell may non be spared*. And Iesus the sonne of Sirach sayth, *There bee two things that greeue my heart, and in the third is a*

displeasure come vpon me , when an expert man of warre suffreth scarcenes and pouertie , when men of vnderstanding and Wisedome are not set by , and When one departes from righteousnesse to siune,&c.

Octauian Augustus honored souldiours with this law: Whatsoeuer thou be that shalt serue with vs in warres ten yeeres space,so that thou shalt be forty yeeres old , whether thou hast serued on foot or on horse-back , hereafter be thou free from warres,be thou *Heros*,an old souldier: let no man forbid thee the citie, the streete,the temple, nor his house:let no man lay any blame to thy charge , put any burden vpon thee, or aske thee any money:if thou shalt offend in any thing,looke to be chastised by *Cæsar* and by no man else. In all dishonesty that men shall commit, I will that thou be the Iudge, and discloser , whether they be priuate or officers : that which thou shalt say and affirme for trueth, no man shall reproue for false. I will that all wayes and places be open for thee,thou shalt haue authority to eate and drinke at princes tables:thou shalt yeerely haue wages of the common treasurie to finde thee and thy housholdlet her be preferred before other women,whom thou shalt take to be thy lawfull wife : and he that thou shalt call infamous , let him be wicked and infamous: thou being *Heros*, shalt haue authority to beare armes, badges,names,and ornaments,which be decent for a King: doe what thou list in euery place and country where thou commest, if any do thee wrong let his head be cut off.&c.

Charles the great, when he had translated the name of the Empire to the *Germanes*, after the *Saxons* and *Lombards* were vanquished,gaue this honor to his souldiers,saying: You shall be called *Heroes*,the companions of Kings , and Iudges of offences :liue ye hereafter voide of labour , counsell Kings in the publike authority, reproue dishonest things, fauour women, help Orphanes ,let not Princes lack your counsell, and aske of them meate,drinke and money,if any shall deny it , let him be vnrenowmed & infamous:if any doe you iniury, let him know he hath offended the Emperors Maiesty : but ye shall foresee, that

that ye diſtaine not ſo great an honour, and ſo great a priuiledge, gotten by the great labour of warre, with drunkenneſſe, rayling, or any other vice: to the end, that that which we haue giuen you for glory, redound not to puniſhment, which we will for euer reſerue to be giuen you by vs and our ſucceſſors, Emperors of Rome, as often as you ſhall tranſgreſſe.

And *Polycrates* of *Samos*, appointed liuing for the wiues and children of the dead ſouldiers, ſtreightly commaunding, that no man ſhould offend them, or do them any wrong.

Solon made this law, that thoſe children, whoſe fathers had ſpent their liues in fighting in the defence of the common wealth, ſhould be brought vp at the charges of the common treaſure.

But what doe I ſtand reciting of ſtrange hiſtories, forepaſſed ſo many yeeres ſithence: Why do I not remember the Frenchmen and Spaniards, amongſt whom at this inſtant men of ſeruice be not a little honoured, and had in eſtimation: And goe to the drunken countries of *Denmarke* and *Swethen*, and thoſe other partes of the Eaſt, and how be ſouldiers cheriſhed, & men of ſeruice prouided for.

Here might be many other things ſaid in the behalfe of ſouldiers, the which I omit, and leauing them to the benefit of better fortune, will come to ſpeake of the abuſe of the time.

THE

THE SECOND

PART SHEWING THE time, when warres ought *to be put in execution.*

HOwſoeuer I know ſome will condemne my diſcourſe as friuolous and fruiteleſſe : For howſoeuer in other nations there hath bene a greater effuſion of the blood of men, then of Beaſts, yet we haue ſecurely ſlept vpon our Couches of eaſe, and furfeited of eaſe and plentie, yet though it be the part of a foole at the ſea, to wiſh for a ſtorme, when the weather is calme: ſo I know likewiſe in the time of calme, to prouide for a ſtorme, is the point of a wiſe mariner : for who conſidereth not, to whatdiſpoſition Kings and Princes be commonly inclined vnto, in theſe latter dayes: which is, to haue greater felicitie, with Tyranny to offend others, then with iuſtice and equitie to keepe their owne: it ought therefore with great diligence to be prouided for, that like as in the time of warre, circumſpect care of peace may not be omitted: ſo in the time of peace, ſuch things may be foreſeene, appertayning to the warre, that the want of warlike prouiſions, be not preiudiciall to the maintenance of this ſweet and quiet peace.

And the very occaſion that vrgeth me to wryte, is to wiſh that in *England* we were expert warriers, though not warre louers: and that we had many that were wiſe, rather then willing ſouldiers. But where peace is ſo immediatly deſired, that in preferring thereof they forget all Martiall exerciſes, which is the very preſeruer, & maintainer of peace, (according to the minde

of

of *Valerius Maximus*, who sayth, *That the custodie of blessed peace consisteth in the knowledge of warre*) it can not be chosen therefore, but those people be euer neerest their owne harme, that will so carelesly spend the time of peace, as though they should neuer more haue occasion to enter into warre,

And generally it is seene, where pleasure is preferred so excessiuely, and the people follow it so inordinately, that they lie and wallow in it so carelesly, they commonly end with it most miserably.

For how many Cities, how many Countries, which sometime most of all florished, onely by reason of their farre stretched Empire, glory and renowme, purchased by famous and noble actes, are now beaten flat to the ground, couered with mould, and almost out of remembrance.

Where are now become the dominions of the *Assyrians* and *Persians*? What is become of the glory of the rich citie *Athens*: which had bene so often forewarned by that excellent Orator *Demosthenes*? Or where is now the pomp and power of the *Macedonians*? Or what hath wasted the fame and renowme of the citie of *Rome*, that it had not bene perpetuall.

What other thing then this inordinate delicacie, ryot and idlenesse: For when they ouer neglected the feates of warre, layd aside their weapons, sought more for their owne priuate aduancement, then for the liberties of their Countrie: then came their kingdomes to calamity, & began headlong to fall to the ground: and then in the stead of frugality sprung vp outragious ryot: in stead of hardinesse and courage in the warres, exceeding tendernesse, and niceneſſe, both of body and minde: and thus when the knowlege of Souldierfare was extinguished: then vnsatiable desire of riches made entrie amongst them, and nothing so much practised, as to haue experience in buying and selling, that in the ende, the Emperiall Crowne was bought and sold for money amongst them: and the Romane Empyre which so mightily had florished: was now made subiect to common thraldome.

But for that there are some, that are nothing moued with

reading of hiſtories, monuments, or the examples of auncient wryters, vnleſſe they haue knowne the like in their age, or ſeene with their eyes, or as it were touched with their finger, I will therefore put ſuch in remembrance of the ſtate and condition of *Holland*, *Zeland*, *Flanders*, *Brabant*, and other partes of the low cuntries: How many yeers continued they in peace & quietneſſe: in drunkenneſſe, in lechery, in ryot, in exceſſe, in gluttony, in wantonneſſe? (I will not ſay in the like predicament that we now remaine in England) the which to continue, they were contented to ſubmit themſelues to any manner of thraldome, and to euery kinde of ſlauery, to receiue the Spaniards into their cities and townes, which were naturally ſeated ſo ſtrong, that no forreine Prince could forceably haue made entrie into them.

How the Spaniards gouerned them, with what rigour they ruled them, and how tyrannouſly they raigned ouer them, is ſo well knowne, as I will not ſpend the time to relate: in the end, to diſburden themſelues from that which before they had yeelded vnto, by neceſſity they were inforced to goe to *Mars* his ſchoole, and to practiſe the art of warre, which had euer bin moſt loathſome vnto them, not without great ruine and wrack, of many noble cities and townes, and with no leſſe ſpoyle and hauock of infinite goods and riches.

For like as the deſire to haue dominion ouer many kingdomes, and to haue Soueraingty ouer farre ſtretched Empires, is a common infirmity amongſt Kings & Princes: ſo there is nothing may ſooner prouoke them to giue attempt, then where they ſee ſuch forgetfulneſſe amongſt the people, that ſloath and idleneſſe beareth the whole ſway among them: As *Plutarch* in his *Apothegmaes*, maketh report of a famous captain, to whom a certain reader of the *Athenians* made his complaint, that the men of armes in his camp reproched them of *Athens*, to whom the captaine made anſwer, that as the thing that is well kept, is hardly loſt, and that nothing prouokes the theefe ſooner then negligence: So, if the *Athenians* had tyed care and circumſpection to their wordes and deedes, they had neuer falne into the hands of the *Lacedemonians*.

And

And *Cambyſes* the father of *Cyrus* King of *Perſia*, being asked by what meanes Cities might beſt be kept in ſafety, aunſwered, If they that kept the ſame Cities, doe thinke they can neuer be warie inough of their enemies: the which in the *Maſſilians* was charily performed, who kept both ward and watch in their Cities in the time of peace, as if they had beene continually vexed and troubled with warre, and to that purpoſe, inſtituted ſundry good ordinances, vpon the holy dayes to ſee their Souldiours ſtanding vpon the walles, and exerciſing themſelues in the feates of armes. And that notable Captaine *Epaminondas*, whyle the Citizens of *Thebes* gaue themſelues to feaſting, banqueting and bellie cheere, ranne haſtily to arme him ſelfe, and marched towards the citie walles, to the ende the reſt might be the ſafelier drunke, and aſwell to ſignifie, that the ſafety of their Citie ſhould at no time be forgotten.

And although King *Solomon*, who in the holy Scriptures is called *Rex pacificus*, and was promiſed by the mouth of God a peaceable raigne, and was ſtill buſied, and turmoyled with the building of the holy Temple: yet notwithſtanding, he was not forgetfull to furniſh his garriſons with innumerable men of warre, horſes and chariots. To be ſhort, there is, neither hath bene any well gouerned Common-wealth, but the lawes of Armes be as carefully prouided for, as any other citie cauſes: but where delicacy once preuayleth and getteth the vpper hand, there adew Martiall mindes, and farewell magnanimitie, where ſlouthfulneſſe hath once made entrie: for the nobleneſſe that is to be looked for in a princely and hautie courage, though it be chiefly wrought by the force of the minde: ſo the body muſt be exerciſed, and brought in ſuch plight, as it may be made able to follow paine and trauell.

Were not the old ſouldiours of *Hannibal*, in lying but one winter in *Capua*, ſpending the time in wantonneſſe amongſt the delicate Dames, ſo effeminated and infeebled, both in body and minde, that they neuer did any thing afterward, that was worthy of report.

And *Xerxes* being offended with the *Babylonians*, becauſe they

trayterously had shrunke from him: when he had againe brought them vnder, he forbad them to beare any more weapons, & further commaunded them, that they should sing to the Lute, and other Instruments, learne to keepe harlots, and haunt Tauernes, which policy he of purpose prepared, to weaken their courages, whereby he might the better keep them vnder awe.

The knowledge of warre therefore, and the exercise of armes are especially to be sought, neither can I tell whether any thing be more noble, by the which so great dominions and noble Empires haue bene purchased, Kingdomes enlarged, Princes preserued, iustice maintained, good lawes protected, and the common wealth defended.

Great is the glory in the knowledge of warre therefore: neither hath the citie of *Athens* atchieued so great renowme and glory, although it merited to bee called the mother of all artes and sciences, as *Rome* hath done, onely by magnanimity, and force of Martiall might: which brought such reputation to their Common wealth, that farre and strange regions sought their aliance and friendship, and thought themselues assured against their enemies, if they had confederation with them, that in the ende, they grew to such admiration, that for their lenitie and surmounting curtesie, they were of all men beloued, and for their valiant magnanimitie, they were of all men feared. Neither was this magnificence vpholden by doing wrong and iniury: for they neuer attempted warres but for things in claime, or in defence of league friends. Then (as *Cicero* sayth) *The Senate might rather haue bene termed, the protection, hauen, and refuge of kings, people, and nations, more truely then the Empire of the World.* Neither were they found rash to enter into warres headily, although they had occasion, as did appeare at the citie of *Sagunto*, where the people of *Carthage* brake the league, and defied peace: yet the Senate sent thither Ambassadour *Fabius Maximus*, with two tables, the one containing peace, the other warres, putting the election to their owne choice, as it is liked themselues to choose, although the Romanes themselues, could best defend their cause. But did the Romanes

Tull. officiis lib. 1.

gaine

game this glory by enuring themſelues to liue in delicate idlenesse, in dicing, in carding, in dancing, in whoring, in banquetting, in reuelling, and in royſting: no, but ordained moſt ſharp and bitter puniſhments to expell them, and with diſgrace to dant thoſe that were the practiſers and followers of them.

Where contrarily, to prouoke and pricke forward Martiall mindes, and manly wights, to the ſtudie of chiualry and Martiall affaires, they ordained glorious triumphs, liberal rewards and honourable titles: which was the very cauſe that the citie grew to be ſo great, and large in Empire: for where valiance and proweſſe was ſo honourably rewarded, not onely Noble men, but alſo inferiour perſons were ſo inflamed with deſire of renowne, that no danger was left vndealt withall, nor no perill left vnproued, where there was glory to be gained, or the ſaftie of their countrie might be preſerued.

The two *Decii*, by race and birth were no gentlemen borne yet by their valiance and fortitude, they aſpired to the higheſt type of dignitie in their commonwealth, and in their countries defence, conſecrated themſelues, as valiant and vowed veſſells, to glory and immortalitie.

Neither was *Lucius Martius*, borne but of a meane parentage, yet for his puiſſance ſhewed in *Spaine*, he receiued of his countrie great honour and principalitie.

By theſe meanes, the libertie of their countries were moſt ſtrongly defended, and the indifferencie of their lawes were chiefly maintained, where well doing is ſo liberally rewarded For what greater diſhonor may there be in a commonwealth then where worthy acts & high attempts receiue but cold reward? Or what reward, may that country thinke to much to beſtow on him that hath not ſpared his own life to fight in the defence.

There be ſundry examples in the holy Scripture, tending to the ſame effect, for when the children of Iſrael were purſued by *Pharoh*, and that they began to ſtagger in the promiſes of God: the tribe of *Inda* did manifeſtly ſhew forth, farre greater courage and valiance then the reſt, who lingred not nor drew backe,

backe, but with a maruellous constancie, by the example of *Moses* aduentured first the sea, by whose stout stomaches the rest were incouraged to follow: For which fact, the people of *Iuda* were euer afterwards more honoured then the rest, and such had the principalitie amongst the twelue tribes, as were descended of the tribe of *Iuda*.

In like manner, *Solomon* made the *Hethites*, the *Amorites*, the *Pherezites*, the *Heuites* and the *Iebusites*, to become tributaries, and to labour in the building: but of the children of Israel, he made men of warre, captaines, great Lords, and rulers.

And *Socrates* in a certaine fable vseth these words: *All you that liue in one cittie, are brethren, being streightly linked and vnited together: but when God created you, he gaue not euery one a like propertie, for they that were most meete to rule, he tempered with gold: and those that in defence of their countrie would valiantly assist Kings and Princes, he mingled them with siluer: and to such as should apply themselues to tillage and other meane occupations, he bestowed brasse and iron: now it falleth out generally that they ingender children like to themselues: but sometimes it happeneth a golden father to haue a siluer sonne. He willeth therefore, that they should take in no one thing, more speciall regard, then diligently to search, with what mettall their childrens mindes bee tempered with, so that if there bee found any brasse or iron in their childrens senses, they should assigne them such a trade conuenient, and agreeing with their grosse and rude nature: but if they finde in them any gold or siluer, they should bestow on them honourable roomes, and that they should be trained vp in the knowledge of Martiall affaires.*

The *Romanes* ordained for that purpose, a long spacious field, which they called, *Campus Martius*, wherein the youth of the citie was exercised in Martiall feates, and to enure their bodies, both for their owne health, and also that they might be made the more profitable members for their common wealth in the time of warres.

The *Lacedemonians* vsed their children to goe barefooted,

exer-

exerciſing them in running, in leaping, and in caſting the dart, in which exerciſes they were continually practiſed: from whence *Diogenes* on a time returning, and going to *Athens*, was asked from whence he came, and whither he would: I come (ſaid he) from amongſt men, and am going among women.

I wonder if *Diogenes* were now liuing, and going into England, whither he would ſay he were going, if he were demanded: where we be wholly nuſled in wantonneſſe, and onely nouriſhed in daintineſſe, both in minde, manners, and diet: where we be altogether made ſtrangers to Martiall actions, and vtterly alienated from Lawes and deedes of Armes, where no conſideration is had of Martiall mindes, where prouiſion for defence is neuer called in queſtion.

Here peraduenture ſome will ſay vnto me, Good ſir, if you would but put on your ſpectacles, and looke into the Tower of London, you might ſee that neither Ordnance, ſhot, powder, pike, caliuer, armour, nor any other furnitures conuenient for the Warres were any whit lacking: from thence, if it pleaſed you but to ſayle downe in Graueſend Barge, you haue but fiue miles to Rochelter, where you might likewiſe take the view of ſo worthy a Fleete of royall ſhips, as no Prince in *Europe* may make compariſon with the like. Call you not theſe prouiſions of defence, where no munitions fit for the warres are any whit wanting?

Very true indeede, which doth argue the ſpeciall care his Maieſty hath euer had, not onely in making of ſuch prouiſion, but alſo at ſundry times, he hath likewiſe inſtituted diuers good ordinances for the training of men, the which hath beene ſtill diſcontinued by his ſubiects, ſuch as will pine at the ſpending of one pound of powder, towards the practiſing of thoſe that ſhould fight for their ſafety.

Wherefore I needeuſe no other anſwere, then King *Philip* vſed to that noble Captaine *Antipater*, which was this.

What feareſt thou man, any Captaine of Athens? Their Gallies and their Peeres are but trifles and toyes vnto me: For what account is to be made of thoſe fellowes that giue themſelues to dauncing, hoyting, banquetting, and to bellie cheare? that if

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Demosthenes onely were not amongst them, I would sooner get Athens then Thebes or Thessaly, &c. So, to what effect serue all these warrelike furnitures, where there are no men experienced to vse them; and where men be trained onely in pleasure, how apt be they to endure the perplexities of warre: and how hardly are they fashioned to the vse of weapons, that neuer haue had any exercise in them, and with what difficultie are they prepared to the field, when they haue neuer beene accustomed to march.

But I haue heard many say, that souldiers may well be trained in one moneth, and made fit for the warres, and indeed I I am of this opinion, that he that in one moneth will not learne the vse of his weapon, whereto he shall be sorted, and to learn to march in order of array, being throughly instructed by a diligent and painfull Captaine, I am fully resolued, that that man wil neuer make good souldier. But as our souldiers in *England* are accustomably leuied, a Captaine shall haue much to do to make a great part of them for euer being souldiers at all.

But admit, that Souldies may be trained and made ready in a moneth, yet during that space, our enemies would commit greater spoiles vpon vs, then we should be able to recouer againe in sixe weekes after.

Moreouer in the day seruice, I had rather haue one thousand such as haue already seene & skirmished with the enemy, then foure thousand of such hastie mad souldiers, that are but trained vp, as it were at a Midsummer sight, or at the fetching home of a May pole. For proofe hereof, I could shew many examples, but it were but in vaine, considering there is no man of reason but will conceiue it to be true: and such as haue experience will confesse I am nothing deceiued in my opinion.

And to say the truth, if in England wee should haue need to vse any reasonable number, there would hardly be found conductors, such as be sufficient in deede for the training of them.

For Gentlemen that are descended of honourable families in these daies, giue themselues rather to become *Battalus* knights then

then Martiall wights, and haue greater deſire to be practiſed in Carpet trade, then in that kinde of vertue, which extendeth it ſelfe to the common profit, and preſeruation of the Country.

And I cannot but maruel, what moueth ſo many men to make ſuch great account of their gentility, that they thinke themſelues worthy of ſuch honour and eſtimation: and yet haue no regard to the renowne or preeminence, that is annexed vnto it: for (as *Cicero* ſaith) *Truely, the beſt inheritance that Fathers leaue to their Children, and more worthy then all aliue, is the glory of vertue, and worthy deedes, Whereunto to be a ſtaine, it is to be accounted both vice and ſhame.*

But what reputation bring they to their Houſes, that licentiouſly in riot rome to and fro, not knowing in what faſhion to diſguiſe themſelues, what countenance they ſhould beare in the ſtreetes, nor with what curioſity they ſhould giue intertainment, furniſhed with three or foure *French, Italian,* or *Spaniſh* words, thinking that the whole glory conſiſted in being newfangled in their apparell, ſtrange in their conceits, and as dainty in their diets, as Dame Folly her ſelfe, when ſhee is going of her firſt childe. To be ſhort, in *England* Gentlemen haue robbed our Women of their mindes, and our Women haue bereaued vs of halfe our apparell.

Where Gentlemen ought rather to indeauour themſelues to ſuch exerciſes of vertuous acts, whereby they might giue ſuch cleare light, and purchaſe true fame to their poſterity, according as their predeceſſors haue left vnto them, of which they themſelues doe ſo mightily boaſt of: and eſpecially, to giue themſelues to ſuch exerciſes, wherein labour prepareth the body to hardineſſe, and the minde to couragiouſneſſe, neither ſuffering the one to be marred with tenderneſſe, nor the other to be hurt with idleneſſe.

As we reade of *Sardanapalus*, who was ſcorned as an effeminate King, who chooſe rather to ſit and ſpinne amongſt Women, then to learne to weld weapons: againſt whom, when *Belochas* and *Arbaſes* made inſurrection, he fled, and durſt not ſhew himſelfe in the field.

Xenophon maketh mention how *Hercules* being but a young man, musing whereunto he might apply his noble minde, there appeared vnto him two goodly young women, the one very gorgious and braue: with ringes on her fingers, a chaine about her neck, her haire set and frizeled, with pearles and diamonds in her eares: the other sober in her cheere, comely in her apparell, modest in her behauiour, shamefast in her countenance. The first said: *Hercules*, if thou wilt serue me, thou shalt haue gold and siluer inough, thou shalt feede daintily, thou shalt liue Princely, thou shalt enioy pleasures, imbrace delightes, possesse mirth. In fine, thou shalt haue all things to thine owne contentation, that appertaine to ease, rest and quietnesse. Then spake the other with demure countenance: if thou wilt serue me, *Hercules*, thou shalt be a Victor of Conquerours, thou shalt subdue kingdomes, and ouerthrow Kings, thou shalt be aduaunced vnto fame, renowmed in the world, & shalt deserue praise both of man and woman. *Hercules* perceiuing the idle seruice of the first, and the fame and renowme that was to be gayned by the second, chose her for his mistris: & I thinke sent the other into England, where at this present she is duetifully serued. But I thinke the very occasion why many do not indeauour themselues to practise to be souldiours now in England, is becausse they see those few that be there already to thriue so ilfauouredly by their occupation, that they rather seeke to indeauour themselues, where there is either pleasure or profit to be gayned, which is not in Souldiour fare, and therefore makes them to become Courtiers, Lawyers, or Louers. The Court, I confesse, is a place requisite for Gentlemen to know, so their mindes might not be seduced with the vanities thereof, whereby they should be inticed, not to follow other exercises, tending more to their honor & estimation: and forsake those places, where greater glory is to be gained then any doth ordinarily attaine vnto, that consumes their dayes wholy in the Court: for he that fully frames himselfe to become a courtier, must likewise fraught his head so full of courting toyes, that there will be no roome left, to consider of matters appertaining more to his credit. For the most in number of our young courtly Gentlemen

tlemen thinke that the greateſt grace of courting, conſiſteth in proude and hautie counteuances to ſuch as know them not, to be very faire ſpoken, bountifull and liberall in words to all men, to be curious in cauilling, propounding captious queſtions, thereby to ſhew a ſingularity of their wiſedomes: for the helping whereof, they diligently ſtudie bookes for the purpoſe, as *Cornelius Agrippa de vanitate ſcientiarum*, & other like: to ſeeme to talke of farre & ſtraunge countries, of the maners of the people, of the fertilitie of ſoyles; & by the way of communication, able to diſpute of all things, but in deed to know nothing, to apply their pleaſant wits to ſcoffing, quipping, gybing, and taunting, whereby they may be accompted merry conceited gentlemen, and withall, they muſt learne to play the paraſites, or elſe I can tell them, they will neuer learne to thriue. And in their apparell, they muſt be very nice & neat, with their ruffes finely ſet, a great bundle of feathers thruſt into a cap, which muſt likewyſe be of ſuch a bigneſſe, that it ſhall be able to hold more wit then three of them haue in their heades.

They muſt be raſh in their iudgements, curious in their conceipts, they muſt be bold, ſaucie, and mallapert, which they themſelues terme to be good audacity. They muſt be ready to eſpy euery mans faults, but not to ſee their owne folly. But what ſhould I ſtand to deciphre the vanities of our courtiers, which are already ſo painted foorth in their colours, and that by ſo many men, as I do but waſt the time in vaine about them: I doe likewyſe acknowledge, that the law is eſpecially to be practiſed by Gentlemen. For as the law it ſelfe is moſt honourable amongſt men: ſo thoſe that ſhould be practiſers, profeſſours, and miniſters of the lawes, ought likewyſe to be of credit and eſtimation.

But our Innes of court in theſe dayes are ſo furniſhed with Shomakess ſonnes, Taylers ſonnes, Inholders ſonnes, Farmers ſonnes, and almoſt there is not ſo meane a man, but his ſonne muſt goe to the Innes of court: and they, when they haue gotten a litle law, becauſe they will not mend ſhoes, and doe as their fathers haue done before them, there is no ho in their getting, no meaſure in their taking, no meane in their brybing, nor no reaſon n their extorting.

Theſe be they, that by Law will peruert Law, and what one Law doth make, they will bring another Law ſhall marre. Theſe be they that laugh, when other men mourne, and that make themſelues rich, by other mens follies: and theſe be the onely men that bring Law and Lawyers into ſuch Exclamations.

But of all other people that doe moſt ſurmount in vanities, are thoſe that in ſuch contagious paſſions, conſume their time in loue, that as *Marcus Aurelius* doth affirme, he that doth once fall in loue with another, doth euen then beginne to hate himſelfe.

It hath many times been had in queſtion, from whence the fury of this malady ſhould ſpring: but the greateſt part doe conclude, that the originall thereof doth proceede of idleneſſe.

Loue where it once taketh hold, it tormenteth the patients with ſuch ſtrange and bitter paſſions, that it reduceth reaſon into rage, pleaſure into paine, quietneſſe into carefulneſſe, mirth into madneſſe, neither maketh it any exceptions of perſons, either old or young, rich or poore, weake or ſtrong, fooliſh or diſcreet, that as *Peter Bouayſtuan*, a notable French Authour doth write, that if all the Louers that are in the World, were made in one whole Army, there is neither Emperour, nor Monarch, but would be amazed to ſee ſuch a company of Bedlem fooles in a cluſter.

But he that ſhould take the view of their countenances, geſts, manners, furies, and all their franticke toyes, might confeſſe that he neuer ſaw a more ſtrange Metamorphoſis, or a ſpectacle more ridiculous to laugh at. If at any time they haue receiued a merry countenance of their beloued, good God, how gay ſhall you ſee them in their apparell, how chearefull in their countenance, how pleaſant in their conceits, how merry in their moodes: then they bathe in brookes of bliſſe, they ſwimme in ſeas of ioy, they flow in flouds of felicity, they houer all in happineſſe, they flie in ſweet delights, they baniſh all annoy.

Contrarily, if they receiue a lowring looke, then you ſhall ſee them drowned in dumpes, they plead with piteous plaints, they cry with continuall clamours, they forge, they faine, they flatter,

they

they lie, they forsweare, otherwhiles falling into desperate moodes, that they spare not to blaspheme the Gods, to curse the Heauens, to blame the Planets, to raile on the destinies, to cry out vpon the furies, to forge hell, to counterfet *Sisiphus*, to play *Tantalus*, to faine *Titius*, to grone with *Prometheus*, to burne the Winter, to freeze the Summer, to loath the night, to hate the day, with a thousand other such superstitious follies, too long for me to rehearse.

Now if he be learned, and that he be able to write a verse, then his Pen must ply to paint his Mistresse praise, shee must then be a *Pallas* for her wit, a *Diana* for her chastity, a *Venus* for her face, then shee shall be praised by proportion: first her Haires are wires of gold, her Cheekes are made of Lillies, and red Roses, her Browes be Arches, her Eyes Saphires, her lookes lightnings, her mouth Corall, her teeth Pearles, her paps Alablaster balles, her body streight, her belly soft, from thence downeward to her knees, I thinke is made of Sugar Candy, her armes, her hands, her fingers, her legges, her feete, and all the rest of her body shall be so perfect, and so pure, that of my conscience, the worst part they will leaue in her, shall be her soule.

But what neede I heape vp so many words in this matter? My Pen hath not the power to paint their doting deuises: neither doe I minde otherwise then to wish, that Gentlemen should set aside all such trifling affaires, and vaine follies, and to shake off those delightfull desires, and rather to indeuour themselues to such exercises, which haue gained *Hercules*, *Achilles*, *Theseus*, *Caius Marius*, *Epaminondas*, *Themistocles*, *Alexander*, *Pyrrhus*, *Hannibal*, *Scipio*, *Pompey*, *Cæsar*, with diuers others, such immortall glory, as neither the enuious rage of cruell death may blemish, neither the furious force of Fortunes fickle wheele may diminish, neither the tract of deuouring time shall euer be able to remoue from memory. And I would to God, that while time doth yet serue vs in *England*, that such care might be had for the training and practising of men, that we should not be found altogether so careless, that to satisfie all our voluptuous pleasures, we neuer consider the preseruation of our Country and Com-

mon wealth. So likewiſe, if it be not altogether too late, as I feare meſt is, I would wiſh that another thing were looked vnto, and that very narrowly, wherein we haue made ſuch a rodde for our owne tayles, as there is no queſtion, but in the end it muſt of force fall out to be our owne ſcourge. And this it is: We had in *England* ſo great a benefit, as it might haue beene vſed, as no other Countrey inuironing about vs, is poſſeſſed with the like, which is the caſting of yron Ordnance: but as the prouerbe is, that euery commodity bringeth his diſcommodity, ſo this commodity bringeth vs double diſcommodity. Firſt in the caſting, it conſumeth vs our woods and timber, in ſuch ſort, that one of the firſt things that *England* ſhall want, will be of timber for ſhips, which is all made hauocke on, onely about thoſe yron mils. In the end comes M. Merchant, who cares not (for his owne priuate gaine) what miſchiefe he worketh to his Countrey: or ſometimes ſome olde bruiſed ſouldier, that hath ſerued the Queene in her warres, about *London*, *Lambeth* Marſhes, or the out Iles of Iſlington, all the dayes of his life, and in reſpect of his good ſeruice, muſt get a comiſſion to ſell two or three hundred pieces of this yron Ordnance out of the Realme, that between M. Merchant and him, I dare vndertake, there is thrice as much Ordinance ſold out of the Realme, as is within the Realme, and that ſome of our Merchants haue felt. For *Iohn* the Frenchman hath been at Hoſt with ſome of their ſhips, and Dauy Drunkard of Fluſhing, and his fellowes, haue not been behind: and theſe with other mo, were not able to goe ſo ſtrongly to the Sea, were it not that they were furniſhed with our Engliſh Ordnance. The Spaniards and Portugals haue ſome pretty ſtore of it. In *France* there is *Rochel*, *Roſco*, *S. Mallous*, and *Deepe*, their ſhips be generally as well furniſhed with our Ordnance, as any Merchants ſhips in the Thames. The mighty Hound of Dunkerke, and the reſt of the Beagles that were of her conſorts, God knowes, had beene able to haue made but a ſlender cry, when they had come to chaſe, had it not beene for our Engliſh barkers. The other parts of *Flanders*, *Zeland*, and *Holland*, both vpon the walles of their Townes, and alſo in their ſhipping, are furniſht with the like. I haue ſeene euery ſtreete in Fluſhing, lye as full of

Engliſh

Engliſh Ordnance, as if it had beene the Tower Wharfe of London. To be ſhort, there are diuers Townes in Eaſt *Freeſland*, with *Emden, Hambrough, Denmarke, Danske, Lubecke, Rye, Reuell, Swethen*, with diuers other Cities and Townes of thoſe Eaſt parts, that ſhe is but a very meane Hulke, appertaining to any of theſe places, which hath leſſe then a dozen or ſixteene pecces of our Engliſh Ordnance in her.

Such hath beene the careleſneſſe of this our peaceable time, that it hath not onely made vs weake, by our owne neglecting the feates of armes: but alſo with our owne artillerie, and our warrelike munitions, we haue made ſuch ſtrong as be our enemies, as I feare we ſhall finde, if they were at quietnes amongſt themſelues.

And thus once againe I can wiſh, that ſuch conſideration might be had of the time that is preſent, as in the time that is to come, we ſhould not haue cauſe to rue it.

And here although I know my skill will not ſerue me, nor my occaſion at this time may well permit me, to ſpeake of Martall diſcipline, how farre it is decayed from the firſt ordidinance and inſtitution, yet gentle Reader, not doubting but thou wilt beare with me, as well for the want of the one, as for the neceſſitie of the other, I will aduenture to ſpeake ſomething thereo.

We doe find in holy Scriptures, and that in ſeuerall places, both in the bookes of *Moſes*, in the booke of *Joſua* and others where they haue vſed no litle regard as well in chuſing of their captaines, leaders, and conductors, as alſo in their preſcribing lawes, and diſciplines of warre, which were many times appointed by the almightie God himſelfe.

But let vs peruſe the examples of the *Romans*, which of all other people did moſt exceed, as well for the greatnes of their glory, as in all their other martial actions, and we ſhall find that they had not only conſideration to the equitie of their cauſe for the which they would enter into wars (as by theſe words of *Tully*, in his 1. book of *Offices* may better appeare: *And the iuſtice of warre is moſt ſincerely deſcribed in the Pheſiall Law of the people*

people of Rome, whereby for things in claime, is moued, or elſe proclaimed before, and bidden by defiance, &c.) But alſo they had as great regard to maintaine their quarrels, with like equitie and iuſtice, not ſuffering their captaines to enter into actions of treaſon or trecherie, where their wars were al together arreared vpon cauſes of honeſtie, as by examples they did plainly ſhew.

When king *Pyrrhus*, vnprouoked had moued wars againſt the *Romans*, and *Timochares* whoſe ſonne was yeoman for the mouth to the king, promiſed to *Fabricius* then being Conſull, to ſlay king *Pyrrhus*, which thing being reported to the Senat, they preſently warned king *Pyrrhus* to beware of ſuch treaſons, ſaying, The Romans maintained their warres with armes and not by treaſon or trechery.

Likewiſe, when *Lucius Pius* in a banquet that he made, had filled the people of *Samaria* full of wine, and made them ſo drunke, that yeelded themſelues ſubiect to *Rome*, for which exploit *Lucius Pius* at his returne required triumph. But the Senators vnderſtanding the manner of his fact, cauſed him openly to be beheaded, and a ſlanderous Epitaph ſet vpon his graue. Neither would they ſuffer that ſouldier, which amongſt other being taken by *Hannibal*, and licenced vpon his oath to depart, conditionally that he ſhould either make returne, or elſe ſend his ranſome, the ſouldier with others of his companions, being departed the campe of *Hannibal*, and licenced vpon his oath to depart, conditionally that he ſhould either make returne, or elſe ſend his ranſome; the ſouldier with others of his companions, being departed the campe of *Hannibal*, feigned an arrand back againe for ſomething that he had forgotten, and thus comming to *Rome*, did thinke himſelfe diſcharged of his oath: but the Senate allowing of no ſuch deceit to be vſed, made a decree that the ſame Souldier ſhould be carried pinioned to *Hannibal*. And ten other, that in like manner were diſmiſſed by *Hannibal*, vpon their oth were ſeiſed at a yeerely fine, as long as any of them did liue for being forſworne. So nobly were the *Romans* diſpoſed, and ſo honourably minded, that no act was allowed of amongſt them, ſeemed it neuer ſo profitable, wherin was found either

either fraude or deceit. And this magnificence, gate them condigne commendations of their very enemies, and betweene whom there had beene mortall hoſtilitie, and many times was of greater effect to ſubdue them, then huge or mighty armies. And as they did excell in the excellency of theſe vertues, iuſtice and equity, to ſuch as were able to ſtand in armes againſt them: ſo likewyſe they did ſurmount in humanity and curteſie, and in miniſtring of comfort, to ſuch as they had already vanquiſhed and ſubdued, as by no example may be better expreſſed, then, by a letter written by *Marcus Aurelius* Emperour of *Rome*, to *Popilio*, captaine of the *Parthies*, a notable diſcourſe for captaines to peruſe, and foloweth in this manner. *I cannot denie the glory I haue gained by this battell, neither may I hide the perplexitie I feele for thy preſent miſſortune: for noble mindes are bound to ſhew no leſſe compaſſion, to ſuch as are ſubdued, then to expreſſe ioy and gladneſſe with thoſe that are victors. Thou being the chiefe of the Parthies, dideſt ſhew great courage to reſiſt, and in me the leader of the Romanes, was found no want of force to fight: notwithſtanding, though thou loſt the battell, and I remaine poſſeſſed of the victory, yet as I know, that thou wilt not acknowledge this chance to happen for any want of ſtomach in thee, ſo it belongs to my grauity not to attribute it altogether to the greatneſſe of my vertue, ſithens God doth alwaies miniſter victories, not to ſuch as doe their duties beſt, but to thoſe that he loueſt moſt: for the effect of all things depending vpon God, man can haue no power to command the deſtiny of a battell, ſeeing he is not able to ſtay the courſe of the leaſt planet in Heauen.* Darius *againſt* Alexander, Pompeius Cæſar, Hannibal *againſt* Scipio, *had aboue all equality farre greater Armies then their enemies, by which thou haſt reaſon to conclude with me, that againſt the anger of the ſoueraigne God, cannot preuaile moſt huge and mighty Hoſts. I maruell* Popilio, *that being great in birth, valiant of ſtomach, welthy in goods, and mighty in eſtate and dignity, why thou beareſt with ſuch ſorrow, the loſſe of this battell, ſeeing that in no worldly things Fortune is more vncertaine and variable, then in the action of Warre. It is tolde me, thou draweſt to ſolitary corners, and ſeekeſt out ſhaded*

places, thou eſchewest the conuerſation of men, and complainest of the gods, which extreame perplexities ſince thou were not wont to ſuffer in others, much leſſe oughtest thou to giue place in thy ſelfe: For that the valiant man loſeth no reputation, for that Fortune faileth him, but is the leſſe eſteemed of, if he want diſcretion to beare her mutability.

To aſſemble great Armies, is the office of Princes, to leauy huge treaſures, belongs to ſoueraigne Magiſtrates, to ſtrike the enemy is the part of a couragious Captaine: but to ſuffer infirmities, and to diſſemble miſhaps, is a property duely annexed to noble and reſolute mindes. ſo that one of the greateſt vertues that worldly men can expreſſe, in the common behauiour of this life, is neither to riſe proud by proſperity, nor to fall into deſpaire by aduerſity. For Fortune hauing a free will, to come and goe when ſhee liſt: the wiſe man ought not to be ſorry to loſe her, nor reioyce to hold her. Such as in their miſery ſhew heauy countenance, doe well proue, that they made accompt to be alwayes in proſperity, which is a great folly to thinke, and no leſſe ſimplicity to hope for: Seeing the gifts and graces of Fortune haue no better thing more certaine in them, then to be for the moſt part, in all things moſt vncertaine, according to the ſucceſſe of the day, wherein thou gaueſt me battell: for there thou orderedſt thy Campe according to a wiſe Captaine, madeſt choyce of the place, in great policie, tookeſt aduantage of the Sunne, as a leader of long experience, in conſideration of which things thou haſt cauſe to complaine againſt thy Fortune, which fauoured not thy vertue, and not blame thy diſcretion, wherein could be found no errour.

Conſider that in wiſe and graue men, it is an Office, that if they cannot doe what they will, at the leaſt they yeeld to time, and are content with what they may. And as the vertuous and valiant minde ought not to grieue for not obtaining that which hee would, but becauſe he deſired that which he ought not: ſo Popilio, I wiſh thee take heede, that the honour which ſo many times thou haſt won, with the hazard of thy valiant perſon, in enterpriſes of warre, be not loſt at this preſent, for want of bearing well thy Fortune: aſſuring thee, that he beares his miſery beſt, that hides it moſt. And as of all voluble things, there is nothing more light then renowne:

ſo

So in cases of warre and hazard, it is not enough for the valiant man to doe what he may, but also hee is bound to attempt nothing but what he ought: For as well the consideration as the execution of a fact, belongs duely to a discreet minde.

I heare thou wandereſt here and there in great vncertainty of minde, fearing that if thou be taken of my Souldiers, thou ſhalt be euill intreated of me, which if no man haue told thee, it is againſt reaſon thou beleeue it of thy ſelfe, becauſe to vs Princes of Rome, it is familiar to ſhew our liberality to ſuch as yeeld to vs, and with others that are our priſoners to communicate in great clemency. We raiſe armies againſt Campes proudly furniſhed, and Cities ſtrongly walled, but to captiues in thy condition, wee hold it more honourable to miniſter comfort, then to adde increaſe of affliction. For as it ſufficeth the valiant Captaine to fight againſt the enemy that reſiſteth him, and diſſemble with him that flieth: ſo the wiſe man ought to require no more of his enemy, then that he acknowledge that he ſtands in feare of him, becauſe to a daunted and timorous heart, is ſildome left courage to renue a enterpriſe. And therefore a man takes greater reuenge, when he putteth his enemy to flight, then if he take his life from him. For the ſword diſpatcheth a man in a day, but feare and remorſe torments the minde continually. And better it were to ſuffer without feare that which we expect in griefe and ſorrow, then by feare to be alwayes in martyrdome. It is right terrible to fleſh and bloud to die of a ſword, but to be in perpetuall ſorrow and diſquiet of minde, is the very furie and torment of Hell.

If thou eſcheweſt my preſence, in feare that I will not vſe pitty to thee, thou art abuſed in the opinion of my diſpoſition, and doſt wrong to the reputation and experience of my actions paſt. For I neuer refuſed to ſhew mercy to him that asked it, and much leſſe deceiued him that put his truſt in me. The doubt and feare that thus doe trauell thy minde, ought not to be ſo much of my perſon, as of the cuſtome of Fortune, who vſeth not to vnloſe her ſharpe Arrowes with better will againſt any then ſuch, as thinke they bee in beſt ſecuritie of her: her nature being ſuch, as

not to meddle With those that shee finds prepared, the better to assure them, but followeth the fearefull and negligent, to the end to deceiue them: yea, shee preuailes euen ouer the counsels and actions of men, and being exempt to make reckoning to any, her prerogatiue is to require account of all men. I assure thee Popilio, that more doe I feare the reuolution of fortune at this houre, then I doubted her before the battell. For shee delights not so much to keepe vnder the vanquished, as to bridle and checke the victors. And worse doth shee meane, when shee smiles the faireſt, then When shee frowns most. But to speake on thy behalfe, I tell thee that without danger thou maist resort to my presence, since in thy state is no cause of suspition, and in my heart no malice to thy person: for indeede, that cannot be called true victory, which bringeth not With it some clemency. And therefore he cannot be called victorious, in whom resteth intent of rigour and cruelty. For Alexander, Iulius, Augustus, Titus, and Traianus, won more renowme by the clemency they vsed to their enemies, then by all the victories they obtained in strange regions. To obtaine a victory is a thing naturall and humane, but to giue pardon and life, is the gift and blessing of God. By which it comes to passe, that men feare not so much the greatnesse of the immortall God, for the punishments he doth, as for the mercy he vseth. Notwithstanding as I cannot denie, but that great is the value and estimation, which we Romane Princes make of a victory won by battell: so also I assure thee, We hold it more honourable, to pardon such as doe offend vs, then to chastice those that doe resist our power.

Therefore if thou flie from my presence, as fearing the iustice which I haue executed vpon the Romanes, thou oughtest to take security and courage euen in that which makes thee iealous and doubtfull: for so much greater ought to be clemency, by how much the offender is in fault. And therefore as there is no offence which cannot be either forgiuen or fauoured, so right worthily may that pardon be called honourable and famous, which is giuen to an iniury malicious and manifest, since all other common and light wrongs with greater reason We may say we dissemble them, then that wee pardon them.

The

The thing that most drawes me to enter friendship with thee, is for that in our first capitulations and truce, thou performedst all things that were concluded for the peace, and yet in the battell thou didst expresse the parts of a valiant Captaine, the same giuing me cause to beleeue, that as in warre I found thee a iust enemy, so in the time of peace, thou wouldest proue an assured friend. Alexander *neuer repented the pardon he gaue to* Diomedes *the tyrant, nor* Marcus Antonius *the fauour he shewed to the great Orator* Cicero. *Neither shall I haue cause (I hope) to forethinke the respite I giue to thy liife. For the noble minde, albeit he may haue occasion to be sorry for the vnthankefulnesse of his friend: yet hath hee no licence to repent him of his good turnes done for him: and therefore in the case of liberality or clemency, by how much the person is vnworthy that receiueth the benefit, by so much more hee is to be commended that bestoweth it: for that onely may be said is giuen, when he that giueth, giueth without respect.*

So that hee that giueth in hope of recompence, deserueth not to be called liberall, but to pretend vsurie.

Thou knowest well that in the time of the battell, and when the incounter was most hot, I offered thee nothing worthy of reproach: euen so, thou hast now to iudge, that if in the fury of the warre, thou foundest me faithfull, and mercifull, I haue now no reason to exercise rigour, holding thee within the precinct of my house: so that if thou saw mercy in me at that instant, when thy hands were busie to spill my bloud, thinke not that my clemency shall faile, calling thee to the fellowship of my Table.

The prisoners of thy Camp can assure thee of my dealing, amongst whom the hurt are cured at my charges, and the dead are buried according to the place of souldiers: wherein if I extend this care vpon such as sought to spoile me, thinke there is farre greater plenty of grace, to thee that commest to serue me. And so leauing thee in the hands of thine owne counsell, I wish thee those felicities, which thy honourable heart desireth.

Loe here a mirrour, meete to be perused by Kings and Princes, wherein they may learne, with what consideration they should first enter into Warres, with what valiance and courage they

ſhould proſecute them, and with what iuſtice, temperance and mercie they ſhould vſe their enemies.

Captaines may likewiſe learne how to vſe fortune, either when ſhe fauours, either when ſhe frownes,

But leauing a great number of neceſſary leſſons worthy to be noted, how is it poſſible in ſo few lines, more amply to deſcribe the glory of the *Romones*: neither are their vertues here ſo liuely painted foorth in words, as they themſelues did nobly ſhew it in their deedes.

But all other examples of humanity, amongſt a great number vſed to their enemies, this in my opinion deſerueth not the leaſt commendation, that hauing taken *Siphax* King of *Numantia*, who being kept priſoner in the houſe of *Tiberius*, dyed of ſickneſſe before he was ranſomed, notwithſtanding now when there was no manner of hope of requitall, his funeralles were yet performed, with ſuch ſolemnity, ſuch pompe, and ſuch honour, ſuch large giftes were giuen, and ſuch liberality vſed, being but a *Romane* priſoner, as mighr haue wanted at *Numantia*, where he was Lord and King ouer all. I haue thus farre briefly, and in this ſhort maner ſhewed ſome part of the magnificence of the *Romanes*, in their Martiall actions, whereby may be perceiued, how farre we be digreſſed, and how cleane we be degenerate at this preſent from their honorable inſtitutions. For if we conſider in theſe dayes the impiety that is found amongſt Princes, which for the moſt part are ſo led by the furie of ambition, where they thinke they may oppreſſe, that without any other reſpect of cauſe they are ready to accompanie themſelues, with a ſorr of bloody captaines, that ſhould haue the leading of a company of as lewd & vngratious ſouldiers, and euen according to their quarrels and to the quality of their owne diſpoſitions, they proſecute their warres, and performe all their enterpriſes, the which for the moſt part are executed with ſuch treaſon and trecherie, as no Prince almoſt may be ſo ſurely garded, but his life ſhalbe finiſhed with ſome deadly blow with a weapon, with ſome ſodaine ſhot of a piſtoll, or at the leaſt practiſed with ſome ſecret poiſon nei-

nether is there any town, that may be ſo ſurely walled, ſo ſtrõgly rãpered, or ſo throughly fortified which ſhall not be betraied.

For in our warres we be now come to this paſſe, that fraud and deceit is reputed for policy, and treaſon and trechery are called grauity and wiſedome, and he is holden the nobleſt champion, that by any of theſe meanes can beſt deceiue: where, in the opinion of all men, which exactly do honor iuſtice, it hath euer beene condemned, and accompted moſt horrible. And no doubt it can not be acceptable in the ſight and iudgement of God, who in the Scripture is called the God of trueth and verity: but rather proceedeth from the deuill, who is (indeede) the father of fraude, and the forger of all deceite.

And theſe enormities haue euer beene eſpecially practiſed amongſt thoſe that haue arreared warres, rather to oppreſſe and rauiſh the goods of others, then amongſt ſuch as haue but defended their owne right, or entred into warres onely vpon cauſes of iuſtice and equity, for that it hath bene euer holden a matter moſt inconuenient, rather by ſubtilty to vndermine, then by force to conquer.

Now for the incitements to valour, there is no motiue more mighty to incite men to valour and courage, then when they ſhall call to minde the rightnes of theirs: the which doth animate and ſet an edge on their hearts, according to the opinion of *Cicero*, who affirmeth that manlineſſe is well defended of the Stoiks, which is a vertue that is a Champion of equity, wherefore no man hath euer attained to the honour of fortitude, or get praiſe by policy. For nothing is deemed honeſt that is deuoyde of Iuſtice: he likewiſe maketh a further proceeding in the ſame place, reciting the ſaying of *Plato* to the ſame effect, that ſcience not accompanied with conſcience & knowledge diſioyned from iuſtice, is rather ſubtilty then ſolid wiſedome, & theſe enterpriſed which are vndertaken for our owne profit, and not the weale publick is more truely termed fooliſh hardineſſe then famous valour.

Ariſtotle would by no meanes that *Diomedes* ſhould bee reputed either wyſe or valiant, for that when feare had made

winges

wings for the Grecians heeles, and they were discomfited in fight, he still continued fight in the field, and aduentured himselfe to incounter with *Hector*, with more audacity and courage; then vnderstanding and consideration, more respecting the babble of fame and vaine praise of men, the which though for a time it may seeme delightfull, yet is but of short continuance, when the safety of his soyle and commodity of his Countrey, the which is the scope of all vertuous actions, and an immortall glory.

In such sort he censured *Hector*, who many times casting vp his eyes to his wife, and other Women standing vpon the walles of Troy, would with greater courage and audacity aduenture and hazard his life, onely to gaine fauour and reputation in the Womens opinions, and fearing least any rumour should be raised which might wound his credit, when otherwise hee would haue had a more respectiue care of his life: They are therefore farre remote from the renowne of true valour, which will so rashly runne vpon their owne ruines without any due considerate premeditation, for what auailed the audacity of *Varro* and *Flaminius*, two renowned Romane Captaines, who reiecting the prowesse, and contemning the craft of *Hannibal*, and vndervaluing the counsell of *Fabius*, firing the anchor of their hope in their owne hardinesse, endangered and ruined two noble armies, whereby the power of the Romanes lay a bleeding, and was almost vtterly perished: It is a common receiued opinion, that a man cannot attaine to the exact perfection of the meanest occupation vnder seauen yeeres practise, and doth it stand with likelihood? nay, hath it almost any possibility, that the art of Warre should be so suddenly wonne, wherein there is alwayes a *Plus vltra*, and a furthermore. For they which haue all the course of their life beene followers of that course, and haue continued the faithfull men of *Mars*, they haue not proceeded so farre, but still they might goe one degree further, and haue beene to seeke in something: this was the matter which moued *Philip* to maruaile, that the Athenians did yeerely choose new Generals and Captaines of their warres, when hee in the whole course of his

life

..is approbation, which was *Par-*
..w any man authoritie in *Mars* his
..thirty yeeres of age: and *Alexander*
..e place of a commander vnder sixtie:
..all consent and confirmation of al men, there
.. a slight or small respect vsed in the choice
..s. *Cicero* mentioneth foure things requisite in a ru-
..e warres, to wit, Iustice, Fortitude, Policie and Temperance: First, Iustice to reuenge, Fortitude to put his intention in execution, Policy to prepare the way to leade him to his ends, and temperance to stay him in his fury, when he hath sufficiently discharged it vpon his enemies; and it is freefrom doubt, and certaine without suspition, that a Captaine thus endowed with these vertues, shall be of no small preuailance in all his proiects, but they haue very little respect of any of these in the election of our English Souldiers, who are appointed according to master Constables command, and who if he hath taken a distast, and conceiued a displeasure against any in his circuit, cannot excogitate a better meanes to vent his revenge, or thinke of a speedier course to oppresse him then to presse him forth to be a Souldier: but if he chance to be in charity with his neighbours, then doth he select some silly odde fellow that doth least good in the parish, as who should say, he cannot be too bad to be a Souldier, and for the most part they scoure their prisons of theeues, and their streets of rogues and vagabonds when they are to set any Souldiers forth, so that they seeke such men for such imployments as were better lost then found. These are the authors and fountaines from whence such abuses flow, and the causers of a Souldiers name to bee so odious to the vulgar and common people: and another discommodity hath birth from the pressing of such a ribble rabble, for in the warres they become mutiners, who ought to be punished with no small seuerity for infringing the institutions, and violating the orders of the generall Captaine, the which how distastfull it is to God, the punishments which God hath inflicted vpon such persons may sufficiently testifie in the

booke of Numbers it is recorded
ſwallowed vp *Corath*, *Dathan* and
gainſt *Moſes*, an euident and appara
ſing to the Almightie theſe kinde of i
they are rebels to God that reſiſt their Cap.

Manlius Torquatus ſhewing more ſeuerity t
cauſed his owne naturall ſonnes head to be moued fro
dy, becauſe he remoued out of the place whereto he was ap-
pointed; notwithſtanding hee went out of it to fight with an enemy, who had formerly challenged him. And *Saluſt* doth report that there were more ſouldiers ſuffered for aſſaulting there enemies before they had command from the Captaine, then for running out of the field before the combat, who were very ſeuere in inflicting heauy puniſhments on ſuch like offenders, and to the end that they might the better ſubiect Souldiers to their diſcipline, adioyned to their owne Lawes the authority of God, and were accuſtomed with great ceremonies ſolemnly to ſweare them to obſerue their ordinances. *Cicero* recordeth how *Pompilius* when he was generall of the Romans in the Perſian warres, had diſcharged one legion in which *Catos* ſonne had ſerued for a Souldier, who although he was diſcharged, yet ſtill continued there, being deſirous to ſee the warres, which *Cato* vnderſtanding, did write to *Pompilius* that he ſhould not permit or ſuffer his ſon to remain or abide in the army, vnleſſe he did ſweare him Souldier againe, becauſe otherwiſe it was vnlawfull for him ro fight with the enemy, for being freed from his former oath, hee was likewiſe diſcharged from being a Souldier: it was a generall cuſtome amongſt the Grecians to ſweare there Souldiers being armed and brought to Church in this manner. I will not doe any thing vnworthy the ſacred holy warres, neither will I relinquiſh or forſake my Captain to whom I am appointed; I wil not be the cauſer of my countryes illfare, but I will to the vttermoſt bounds of my abilitie and limits of my power indeauour that it may reape all poſſible benefits by my ſeruice, and I will continually frame and faſhion my ſelfe to the obedience and

obſer-

.e now or ſhall be hereafter de-
.couer as I will neglect them my
.orce others to keepe them . I will
- and retayne the religion of my coun-
.y promiſes I call the Gods to record and
which cuſtome if it were now obſerued and put
.on amongſt ſouldiours in our times , it could not
.e a meanes to ſecure their Generall and gouernour , in-
cite them to he vndertaking of all worthy enterpriſes , be an
Antidote and preſeruation agaynſt ſuch treacheries as are dayly
practiſed, and would in like manner gaine credit and reputati-
on to their profeſſion.

All which things are manifeſted in that true mirror of true worth *Count Manſfield* : who as he hath kept their ſeruice free from mutiny ſeuerely , ſo he hath rewarded his ſouldiours bountifully, which hath ſo animated them, and giuen them life in all their proceedings, that they haue with matchleſſe courage performed all their enterpriſes: And *Manſfield* the generall of there army, hath had no leſſe then generall applauſe: who to his eternall memory and neuer dying fame, hath enlarged his owne renowme, made an addition, eſpecially to his reputation by being conſtant to the King of *Bohemia* , and a moſt worthy maintainer of the Goſpell of Chriſt : of whoſe worthy actions if I ſhould indeauonr to make a particular diſcourſe, it would farre exceed the power of my pen: and I am affraid, I ſhould wrong him in the relation: and I feare, in this more laſciuious then laborious age, he will ſcarce attayne to the happineſſe of *Achilles* to haue a ſecond *Homer* , to trumpet forth the trueth of his worth, who hath all the vertues lodged in his breſt, that can be imagined ro be reſident in a Prince or ſouldiers boſome : For as he htah couragious valour , denying to permit him to carry coales or ſuffer exceſſe of iniury, ſo he hath a meaſure of honeſt policy to performe what he proiecteth, and leaſt there might be any defect in him vndeſeruing the name of a Captaine, or a Commaunder, like a ſecond *Demoſthenes*, he is ſo well furniſhed with perſwaſiue oratory, that the ſoules of his ſouldiours

intime of his exhortation to him,
their eares, and his very breath is a w
ſo ſay) the coales of their courage and to
at what time as he obtained the famous
poldus before *Hguenae*, he moued his ſouldio
poſed ſpeach, to behaue themſelues boldly and
and to make a full expreſſion of their valour, ſince tha
were to haue ſuch a noble compagnion in combate as the King
of *Bohemia*, who was royally reſolued to purſue his foes in
perſon.

I neede not therefore ſeeke farre for a Commaunder, whoſe example may ſerue for euery captaines inſtruction, who as he ſhould looke for duety from them in his ſeruice, ſo ſhould affoord them meanes whereby they may liue (as they are to be truely conſidered) profeſſours of a worthy calling: he ſhould likewyſe incourage them with mouing ſpeeches, incite them to valour and noble actions. To conclude, a true ſubſtantiall ſouldiour, and a gainefull generall, ought to be powerfull in men and meanes, politick in plotting meanes aſwell for the defence of himſelfe as the offence of his enemy, royall in rewarding in the well-deſeruing, eloquent in perſwading his men to proweſſe: So ſhall the warres be more proſperous, the ſouldiours more reſpected, and a happy ſucceſſe ſhall crowne all Marſhalliſts earneſt indeauours.

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